

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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CHICAGO, SATURDAY, JULY 11, 1891.

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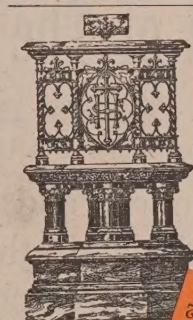
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The Living Church.

SATURDAY, JULY 11, 1891.

ON THIS ROCK.

BY W. B. C.

I've often asked myself of late
If there are creeds enough;
Some consciences so sensitive,
And some so strangely tough;
Some eyes abhor a graceful stole,
And scowl at altar lights,
Yet would set Christ's most holy faith
Entirely to rights.

They grant he was a "perfect man"
(As if such man could be!)
Then seek industriously to prove
There is no Trinity;

Stick in a pin agnostic here,
A sneer, half uttered, there;
Find fault with every churchly grace,
With liturgy and prayer;
They tell us what "this preacher" thinks,
And by insidious arts
Fashion a scientific creed
That has no room for hearts!

See mummery in ritual acts,
But good, sound sense in those
Whose covert stabs proclaim them all
The Church's deadly foes;
Would persecute a fervent priest,
But make the Church a hall
For raffles and for oyster stew,
Or themes political.

The sum of this whole matter seems
To my mind simply this:
The Church is Christ's most holy bride
In this earth's wilderness.
We've naught to do with worldly things,
Nor are we called to square
With modern skeptical demand
The Book of Common Prayer.

That stands, as stands the Bible, fast,—
As stands the Church it serves;
The truly Catholic is he
Who from this path ne'er swerves.
Give foes an inch, they'll take an ell;
Be Catholic all through;
That Church which Christ Himself put forth
Should answer me and you!

It is reported to the credit of the new Archbishop of York that he keeps a list of all assistant curates of seven years' standing in his diocese, whom he regards as eligible for promotion to benefices, incumbencies, or sole charges, whether as vicars or rectors.

The special convention of the diocese of Georgia held last week, unanimously elected the Rt. Rev. Ethelbert Talbot, Missionary Bishop of Wyoming and Idaho, to succeed the late Bishop Beckwith. A telegram from Cheyenne to the daily press, states that Bishop Talbot will decline the election.

It is stated that Dr. Caldwell, who is one of the Assistant-Bishops of Tinnevely, has intimated to the Bishop of Madras that he desires to retire. Dr. Caldwell was only consecrated coadjutor Bishop in 1877, but for the best part of forty years his life has been spent in a vigorous work among the Hindoo people.

It is hoped that the consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee, will take place at St. Mark's church, Philadelphia, on SS. Simon and Jude's Day. Dr. Nicholson had a warm reception at Milwaukee at his recent visit, and great satisfaction is expressed at his decision to accept.

LITTLE more than two years ago, a number of English clergymen and

laymen formed themselves into a kind of Co-operative Fire Insurance Society, church buildings, parsonages, and schools being the objects of their solicitude. It was agreed that whatever profit should accrue from the undertaking was to be handed to certain deserving societies. The past year's working has proved so satisfactory that the directors have granted £1,000 toward church building, clergy pensions, and voluntary schools.

At the recent triennial visitation of the deaneries of East Devon, the Bishop of Exeter stated that 150 churches were left open for private prayer all day, or during specified hours. His lordship added: "There is something depressing in a church closed from Monday morning until Saturday night. On the other hand, the fact that the house of prayer is open all day gives the Church a deeper influence than it would otherwise have. There is a large number of men so circumstanced that they could scarcely make private and solemn devotion in their own homes, but who could at intervals in the day snatch a few moments for prayer in a corner of the Lord's house."

THE nomination of Dr. Gott, dean of Worcester, to the see of Truro, has received general approval. Probably no better selection to this most important see could have been made. Dr. Gott is generally respected as an organizer, a preacher, and a zealous parish priest. His college, Brasenose College, Oxford, has produced many eminent men. Burton, the author of the "Anatomy of Melancholy" in olden times; and, famous in our own days, Dr. Forbes, the celebrated Bishop of Brechin; the Rev. Bryan King, the pioneer of the High Church movement in East London; Prebendary Wace, the eloquent preacher of Lincoln's Inn, one of the leaders of London religious thought; the late dean of Manchester, Dr. Oakley, the leader at one time of the High Church Liberals—all belonged to this college, of which the present Bishop of Salisbury, Dr. Wordsworth, also was a fellow.

The *Irish Ecclesiastical Gazette* has a suggestive remark upon the late scandal in England:

There has been a wonderful outburst of moral indignation over the baccarat scandal on the part of the secular press, but is it altogether sincere? As a matter of fact, the press is largely accountable for much of the national gambling that goes on. In every possible way it gives publicity to the great racing fixtures and other popular amusements where betting on a gigantic scale is the order of the day. It does not, therefore, approach the subject with altogether clean hands. The press calls loudly on the Prince of Wales to forego gambling for the future; is the press, on its part, prepared likewise to forego all announcements and "tips" which have to do with horse racing, etc.? Then only can it justify itself in playing the part of the candid friend. The public will note that such scandals as that revealed at Tranby Croft are intimately associated with meets at Doncaster, Ascot, etc.

In connection with the celebration of the jubilee of the foundation of Trinity College, Glenalmond, Perth-

shire, on 1st of October next, Mr. W. E. Gladstone has expressed a wish to be present. Mr. Gladstone is the sole survivor of the first founders of the college. He was a pupil of Bishop Wordsworth at Oxford, and the college at Glenalmond really owes its origin to the plans of these two gentlemen. It was Mr. Gladstone who brought down Bishop Wordsworth from Winchester in 1847, to be first warden at the college, and while taking a warm interest in its welfare, the member for Mid-Lothian has paid it frequent visits. The members of Council, in addition to Mr. Gladstone, are the Marquis of Lothian, the Scottish Bishops, the dean of Edinburgh, the dean of St. Andrews, Mr. Speir, of Caldees, and Sheriff Spens, Glasgow. The Marquis of Lothian is expected to be present."

THE annual meeting of the Colonial Bishops' Fund was held in St. James' Hall, Regent st., June 19th. As it was the jubilee gathering of the society, and as one of the speakers who took part in the first meeting in 1841, the Right Hon. W. E. Gladstone, was announced to speak, great public interest was manifested, and the large hall was crowded when the proceedings began. In the absence of the Archbishop of Canterbury, whose attendance continued indisposition prevented, the chair was taken by the Lord Bishop of London. His Lordship was supported on the right by the Right Hon. W. E. Gladstone, and on the left by the Lord Bishop of Durham, as well as by the Bishops of Algoma, Antigua, Calcutta, Carlisle, Chichester, Derry, Gibraltar, Guildford, St. Albans, St. Asaph, Southwell, Wakefield, and Winchester, Earl Nelson, the dean of Rochester, Sir George Bowen, Sir John Mowbray, Mr. J. G. Talbot, M. P., Viscount Cranbrook, and numerous prominent clergymen and laymen. Mr. Gladstone, who was received with great enthusiasm, made a very remarkable speech.

A TELEGRAM has reached England to the effect that the Rt. Rev. William Kenneth Macrorie, D. D., Bishop of Maritzburg (wrongly called in the daily papers, Bishop of Natal), has resigned his see. The news, which needs to be confirmed, and which one of the Bishop's commissaries declines at present to accept, will be received with universal regret, for during the last twenty-two years, the good Bishop has worked assiduously and without any flourishing of trumpets. His consecration in Capetown Cathedral by Bishop Gray on St. Paul's Day, 1869, called forth much comment at the time, because his was the first episcopal consecration which had been performed without the Queen's Letters Patent, and also because the Bishop took the place of Dr. Colenso, who had been deposed by his comprovincials for heresy. Dr. Colenso, it will be remembered, was confirmed in his possession of the temporalities of the see of Natal by the Privy Council, and the South African Bishops had to choose another title for the see which Dr. Macrorie was to occupy. Maritz-

burg was selected, and the Bishop made that place his headquarters, from which he exercised jurisdiction over the whole colony of Natal.

THE Hon. and Rev. Canon Legge, who becomes Bishop of Lichfield in succession to Dr. MacLagan, has been vicar of Lewisham for about twelve years. He has had much experience of Church work, not only in London but in the diocese over which he is now called to preside. Educated at Eton and Christ church, Oxford, where he graduated B. A. and took a second class in law and history in 1861, proceeding to M. A. in 1864, he was licensed to the curacy of Handsworth in 1864 by the then Bishop of Lichfield (Dr. Lonsdale.) He held this curacy, however, for only two years, removing in 1869 to St. Mary's, Bryans-ton Square. A short time afterwards he became vicar of St. Bartholomew's, Sydenham. Again, in 1869, he made another change, his brother, the Earl of Dartmouth, presenting him to the vicarage of Lewisham, an office which he has retained till the present time. While at St. Bartholomew's, Sydenham, the new bishop was appointed chaplain to the Bishop of Rochester, and honorary canon of Rochester (1877); while after his transference to Lewisham he became successively rural dean of Greenwich and rural dean of Lewisham. He returns to the diocese of Lichfield in the prime of life, being now only fifty-two years of age.

THE foundation-stone of the Church House was laid on St. John Baptist Day, by H. R. H. the Duke of Connaught, who was accompanied by the Duchess. The ceremony was preceded by a special service, held in Westminster Abbey, at three o'clock, which was attended by the Archbishops of Canterbury and York, and the Bishops of London, Southwell, Carlisle, Wakefield, Ely, Barrow-in-Furness, Gloucester and Bristol, Bedford, Newcastle, Guildford, Ripon, Marlborough, St. Albans, Nottingham, St. Asaph, Derry and Raphoe, Sodor and Man, Limerick, Calcutta, and Gibraltar; Bishops Blyth, Jenner, Mitchinson, Speechly, Staley, and the Bishop of Glasgow. The bishops wore their convocation robes, and were accompanied by their respective chaplains. At the conclusion of the service a procession was formed, and the bishops, together with the high steward and Court of Burgeses of the city of Westminster, in their robes, and accompanied by their officers, proceeded out of the Abbey by the west cloister door to the Church House, to await the arrival of their Royal Highnesses, who displayed great punctuality as the procession at once continued its way to the site. This is bounded on one side by Tuffnell st., and on the other by Great Smith st., and was covered by a marquee brilliantly decorated with colored hangings, and relieved by banks of flowering plants, which presented an attractive appearance. The national anthem having been sung as the procession entered, the Archbishop of Canterbury read various prayers, and the stone was then duly laid by the Duke.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—Another decision has been handed down by the Court of Appeals in the long and complicated litigation between persons desiring the union of St. Stephen's church with the church of the Holy Trinity, Harlem, and persons opposing it. The case is, however, no nearer settlement, as the point decided is understood to be a secondary one.

The Domestic and Foreign Missionary Society receives a legacy of \$6,000 by the will of the late Miss Catherine C. Hunt, which was admitted to probate, June 29th. The same will provided for Christ church, Bridgeport, Conn., to the extent of \$3,000.

The 47th annual report of the Society for Seamen, of the city and port of New York, has just been issued. In the course of the last year the Society held 600 services at its three different chapels, with an aggregate attendance of 24,090, while at the reading rooms there were 40,680 visitors. At the Sailors' Home 702 men were cared for. The work cost the Society \$12,540.43, or about \$400 more than the receipts. The Board of Managers call for more hearty co operation throughout the various parishes of the diocese.

The church of the Heavenly Rest will remain open during July and August in charge of the assistant minister, the Rev. Arthur H. Judge. The Rev. Dr. D. Parker Morgan, the rector, will be at his farm near Croton lake, within easy reach of the city. He lately welcomed the choir boys for a visit to the lake.

The property adjoining the church, which was recently purchased at a cost of \$60,000 for the use of the parish, will, during the summer, be taken into the church, forming a new transept, with an entrance on 45th St. A part of the purchased building will also be fitted up as a guild room and for Sunday school and general parish activities. A residence for the rector will also be provided. It is hoped to have all ready for dedication by the Bishop on the morning of All Saints' Day, November 1st.

The church of the Ascension will maintain services as usual during the summer months, but the rector, the Rev. Dr. Donald, will spend vacation at Amherst, Mass.

The Rev. Dr. Thomas Gallaudet sailed for Europe on the afternoon of Saturday, July 4th.

The Rev. Dr. Henry Y. Satterlee will go to New Hamburg, N. Y., for the summer. Calvary church will remain open, with regular services. There will be some repairs to the building, including the re-painting of the roof, the tiling of the chancel, and the repairing of the chancel windows.

The chapter of St. Andrew's Brotherhood connected with Holy Trinity chapel, Harlem, has completed a very vigorous season of work. Special services were conducted on the last Sunday evening of each month during the fall and winter, and by well-directed effort a goodly attendance of young men was secured. A meeting has been held also every Thursday night for the boys of the neighborhood, and simple entertainments provided. An average attendance of over 40 attests the interest taken by the boys, and the zeal and patience of the workers. A Penny Provident Fund Bank has been established, and more than \$200 in small sums was deposited during the winter. The Bible class of the chapter has outgrown the room assigned to it. Largely through the influence of the Brotherhood, four young men have begun studying for Holy Orders. The only thing that stands in the way of the work now is lack of room. During a large part of the year it was found necessary to refuse the admission of additional children to the Sunday school, on account of the limited quarters in which the school is compelled to meet. All this has been done in what was but a few years since, a small East side mission.

During the summer, the church of the Holy Communion will be closed for needed repairs, and the congregation will worship with the congregation of St. Ann's church. Parochial ministrations will be cared for by the Rev. Mr. Young. The rector, the

Rev. Henry Mottet, sailed for Europe, July 4th.

PORT JERVIS.—Grace church, under the rectorship of the Rev. U. Symonds, is about to build a new edifice. The corner stone was laid by Bishop Potter, June 11, in the presence of a gathering of clergy. The material is to be stone, and the architecture substantial. Funds to pay the cost are so far within reach that it is anticipated that all will be paid for when the edifice is completed, and that its consecration may take place in the autumn.

NEWBURGH.—For more than 20 years, St. George's church has sustained a mission chapel. This has lately been organized into an independent parish, and given the name of the church of the Good Shepherd. It starts with 250 communicants and 400 Sunday school scholars.

HOPEWELL.—In consequence of the missionary labors of the Rev. J. M. Chew, during the past year, among railroad men and farmers of this place, a church edifice has been built and paid for. It is known as the church of the Resurrection, and will shortly be consecrated by the Bishop.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The commencement exercises of the College of St. James' Grammar School were held in the chapel of the college on Tuesday, 23rd ult. On the night previous the Bishop held a Confirmation in the chapel, by which four more of the boys were added to the roll of communicants, making it 70 per cent. of the pupils. On Tuesday morning early Communion was celebrated by the Bishop; later in the day the prizes were announced. The gold medals were awarded as follows: The Scholarship Medal, by Dean Stephenson to Thos. S. Iglehart, Jr.; the Improvement Medal to A. S. Richards; the Bishop's Medal to James Briscoe. The Bishop made a very impressive address, in which he alluded to the characteristics and traditions of St. James', viz.: its thorough and accurate scholarship, and its sound religious training; that these characteristics were as pronounced now as they were 50 years ago; that this fact was to be accounted for by the limited number of pupils, allowing a strong personal influence, difficult if not impossible in very large communities of boys. Other prizes of books were distributed to the best pupils in the several classes.

BALTIMORE.—The three schools of St. Luke's parish, the Rev. W. A. Coale, rector, have just closed a very satisfactory year. The parish school for girls had its closing exercises on June 16th, completing its 38th continuous year. This school is graded according to the public school system. The teachers are Mrs. Jessie Perkins and Miss Julia Tillman. There have been sixty-five in attendance during the year. The tuition is entirely free, the only charge being a trifling fee for the use of books, which may be remitted by the clergy. The rector's medal, for the best student, was presented to Mary Parkhurst. Irene Carlyle gained the prize for the most perfect recitation of the Church Catechism. Five girls were given prizes for sewing. The Kindergarten closed its first year with charming exercises on the morning of June 22d. This department is under the efficient charge of Miss Lillian Mitchell, assisted by Miss Bessie Protheroe. There have been 24 little ones under this happy influence during the year. St. Luke's Hall, a select school for young ladies, closed its 22nd year on the evening of June 23rd. Miss E. H. Crowe is the principal, assisted by six other teachers and masters. There have been 55 in attendance during the year. The school medal for highest excellence, was assigned to Eunice Marshall; and the rector's medal for best examinations was won by Flora Davis. Diplomas of graduation were given to Misses Kate Probst and Mary C. Moore. In the absence of the rector, the Rev. Jesse Higgins, assistant rector, presided at the closing of all the schools. It is hoped that next year may see the revival of the long-defunct boys' school, thus completing the circle of Christian education in this parish.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Commencement week at Akeley Institute, Grand Haven, began on Sunday, June 21st, with service and a sermon to the students in the parish church by Bishop Gillespie and ended on Wednesday evening with a reception to the graduating class. Three years ago the institute opened with 11 boarders and some day scholars. This year there have been 40 boarders besides day scholars. Four young ladies, having completed the prescribed course of studies, received their diplomas on Wednesday as the first alumnae of Akeley Institute. On Sunday there was Holy Communion at 7:45 A. M., and at 10:30 morning service, with a sermon by Bishop Gillespie, specially addressed to the students and the graduating class from the text, Philippians iii: 13-14. On Monday there was a public exhibition of the work of the art classes in the studio under the direction of Miss Lucas. Tuesday, there was a picnic on the beach for the younger scholars, and in the evening a musicale, under the direction of Mr. Pearson, of Grand Rapids, and Miss Randall, of the institute. On Wednesday the commencement exercises were held in the parish church. The address to the graduating class was delivered by Rev. John H. Egar, of Rome, N. Y. Dr. Egar is the father of Mrs. Wilkinson, the principal of Akeley Institute, and for this reason was invited to participate in the exercises of a day which has been so gratifying to all those interested in the school and its prosperity. At the close of an address which was listened to with close attention by the large audience, the diplomas were presented to the graduating class by Bishop Gillespie; after which the principal, Mrs. Wilkinson, presented to each of the graduates a gold cross. The school prizes for the year were then presented by the chaplain, the Rev. J. E. Wilkinson, and the commencement exercises came to a close with the benediction of the Bishop. In the afternoon there was an exhibition of gymnastic drill by the scholars in the well-furnished gymnasium. In the evening there was a public reception with dancing, and so ended a day to which Akeley Institute has looked forward—its first commencement.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The Rev. Dr. Edward A. Bradley, of St. Luke's church, sailed with his family for Europe last week. He is in special need of rest after the effort in building his new church, and his parishioners showed the appreciation of his recent hard work by gathering in considerable numbers to bid him good bye. The floral testimonials of their good wishes converted the cabin of the party into a bower of flowers. Dr. Bradley will travel extensively in England, Scotland, and the Continent, and will be gone about three months.

Last Sunday was celebrated at St. Peter's church, with a special service of thanksgiving for the freeing of the church from debt. At Easter \$11,355 was raised for the extinction of a mortgage that had long oppressed the congregation. The formality of presenting the canceled document was made the occasion of a religious service of jubilation. The music included Ouseley's *Venite*, Jackson's *Te Deum*, and a portion of the oratorio of "Immanuel," by Brocoline. The rector, the Rev. Lindsay Parker, preached from the text, "Thanks be unto God for His unspeakable gift," II Cor. ix:15. At the close of the sermon, Mr. John Z. Waker, senior warden, presented the canceled mortgage, tied up with white satin ribbons, to the rector, and the choir sang, "Thou art worthy, O Lord, to receive glory." The church was crowded.

On St. Barnabas' Day a special service was held for the Nurses' Guild, at St. Luke's church. The Rev. Dr. Bradley said the Guild office at 3 A. M., and an address was made by Rev. Father Huntington, on the subject of the great spiritual principles underlying all work for Christ. Refreshments were served later in the parish rooms, and a large number of nurses met the clergy and their friends socially. It was

the most successful annual celebration so far held by the Brooklyn branch of St. Barnabas' Guild for Nurses, which has branches in all parts of the United States and in Canada.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The funeral of the Rev. William M. Ogden took place, June 30th, in Warrensburg. The text from which he was preaching at the moment of his sudden death, was Psalms xxxiv: 15: "The eyes of the Lord are over the righteous and His ears are open to their prayers." Service was held at 9 A. M. and was attended by a large congregation. Archdeacon Carey officiated, assisted by the Rev. F. M. Cookson and the Rev. C. J. Whipple. The clergy adopted a minute expressive of their love and appreciation of their departed brother's character and work. The remains were taken to Montreal where services were held in the church of St. John the Evangelist. Mr. Ogden was 55 years old, a graduate of Hobart college and the General Theological Seminary. He had been a rector of the Holy Cross, Warrensburg, 16 years. He was a man of great beauty of character, a high-toned Christian gentleman, a faithful and diligent pastor who was universally loved by his parishioners and fellow citizens. A telegram of condolence and loving sympathy was read by Archdeacon Carey which Bishop Doane sent from his summer home at Northeast Harbor, too far away to come to the services.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

At the Convocation of Burlington, held at Christ church, Bordentown, on Monday, June 23, addresses were made by Bishop Scarborough, the Rev. C. H. Hibbard, and others. On Tuesday the Bishop celebrated Holy Communion, and the Rev. G. Heathcote Hills preached from St. Luke xx: 18: "Whosoever shall fall upon that stone shall be broken." At the business session following, the report of the treasurer was read, showing receipts including balance at beginning of the quarter, of \$1,040.02; expenditures for the same time, \$577.29; balance on hand, \$462.73. The annual report of the rural dean gave a large amount of work done in the past year. Three nominations were made to the Bishop for rural dean. The Rev. C. M. Perkins, having received the highest number of votes, was accordingly chosen by the Bishop for that office. The Rev. Howard E. Thompson was elected secretary for the ensuing year, and Mr. J. B. Woodward, treasurer. The reading of the essay, owing to the absence of the Rev. E. M. Reilly, was laid over until the next convocation, to be held at the church of St. John-in-the-Wilderness, at Gibbsboro, in September, and for which the Rev. H. M. G. Huff was appointed preacher, and Rev. J. H. Lamb, alternate.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

Sunday, June 28 h, the convocation of the jurisdiction convened at St. James' church, Bozeman, at 11 A. M. An ordination service (mentioned elsewhere) was held, with sermon by the Rev. J. W. Van Ingen, of Livingston. At the Evening Prayer, Bishop Brewer delivered the annual address to convocation. This showed an advance in the work in all departments and was most encouraging. Its main features are contained in the report of the Committee on the state of the Church, from which we quote: "There has been an advance in nearly all departments of the work. There is an increase in the number of Baptisms but a decrease in the number of Confirmations. The increase in the number of communicants is 161. We note, also, as affecting the success of the work, the steady increase of the Episcopate fund, which now amounts to \$5,463.00. Our Sunday school work is attaining larger dimensions and receiving more attention. This work ought to have more help from our communicants. Two stone churches have been erected, one at Bozeman, the other at Anaconda. A rectory has been built at Deer Lodge and at

Missoula. Offerings to parochial purposes are larger than last year by \$5,734.96. Offerings to diocesan and general missions are less than last year, but the total of all offerings exceeds last year by \$5,316.71."

Monday, June 29th, was occupied with routine business. At this convocation there was the largest representation of lay delegates ever present. It was a great encouragement to the work. All the clergymen were in attendance except one. The statistics are: Bishop, 1; priests, 14; deacons, 3; candidates for Holy Orders, 2; Baptisms, 212; Confirmations, 117; communicants, 1,490; Sunday school teachers, 103; scholars, 912; churches, 17; rectors, 6; parochial schools, 2 (one in Helena, one in Missoula); value of Church property, \$210,880.00; indebtedness, \$26,746.00. Offerings, parochial, \$31,178.45, diocesan, \$1,326.30, general, \$1,204.89, total, \$33,709.64.

Monday evening, a missionary meeting was held and addresses were given by the following clergymen: The Rev. S. C. Blackiston, of Butte, on "The uses of the missionary;" the Rev. Geo. Stewart, of Missoula, who occupies the largest mission field in the jurisdiction, gave an address on the spirit in which we should work for Christ; the Rev. J. F. Pritchard, lately arrived from diocese of Saskatchewan and Calgary, N. W. T., gave an address on mission work in the Northwest, dwelling specially on Indian work. The report of the Woman's Auxiliary was read by the Rev. Mr. Sharpley, and was encouraging. In gifts of money they have done almost as well as last year. The fluctuating nature of the population affects all departments of the work. Total for parochial objects, \$7,338.70, general missions, \$288.45, diocesan, \$143.10; boxes, 153.15, total for missions, \$684.70.

Tuesday, June 30th, convocation resumed business after Morning Prayer at 9:30. Several reports were received and papers specially prepared on Church work by several of the clergy were called for. A paper on "Secular Methods in Church Work," by the Rev. J. W. Van Ingen, was read by the Rev. Mr. Jones, and was freely discussed by members of the convocation. The Rev. C. H. Linley read a paper on "How to win men to Christ." The Rev. Dr. Quinn read a paper on "The Sunday school—How to make it more effective in bringing the Young to Christ." The Rev. F. T. Webb delivered an address on "Pastor and People." These papers were a new feature in the work of the convocation, which will be continued at the next. A committee of three ladies with the secretary of the Woman's Auxiliary was appointed by the Bishop to arrange for a conference on woman's work at the next convocation, one session to be given to this work. Towards the close of the convocation, the Rev. E. G. Prout, on behalf of the members of the convocation, read an address to the Bishop, and, in recognition of the fact that the Bishop had completed 25 years of service in the Church since attaining the diaconate, requested him to accept an episcopal ring as a token of affection from the convocation, and also in recognition of his arduous and faithful service as Bishop of Montana. Convocation closed with the blessing given by the Bishop.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

AUGUSTA.—The closing exercises of St. Catherine's Hall were held June 25th. Two young ladies composed the graduating class. An agreeable programme of essays and music was given in the schoolroom in the morning, after which the audience adjourned to the chapel where reports of examinations and testimonials were given, followed by the presentation of diplomas by Bishop Neely, president of the school, who then delivered an able address, earnestly appealing for the hearty co-operation of all interested in St. Catherine's. In the evening the reception was held, and it was a most successful and enjoyable affair. The sermon was delivered by the Rev. J. S. Moody of Rockland, on Wednesday evening, at St. Mark's church, from St. John xii:3.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The Rev. J. A. Emery who has held the office of general missionary for the diocese during the past nine months, has accepted an election to St. Peter's parish, San Francisco. Arrangements having been made for a general missionary for the Southern Convocation, through the generosity of a layman of San Francisco, there will now be two traveling missionaries in the diocese, one for each convocation. The Rev. D. O. Kelley, rector of St. James', Fresno, and dean of the Northern Convocation, has been appointed by Bishop Nichols, general missionary for his convocation, and has resigned the parish, that he may enter at once upon the duties of his new office, for which he possesses special qualifications. No appointment has yet been made for the missionaryship in the Southern Convocation.

The trustees of the Church Extension Society of Southern California, held a meeting on June 24th, at Los Angeles, at the office of the secretary, H. W. Latham, Esq. There were present the Rev. A. G. L. Trew, D. D., president, the Rev. H. B. Restarick, the Rev. John D. Easter, D.D., and Messrs. Jas. F. Towell, and John W. Hugus, treasurer. The treasurer reported in hand and available for loans, \$541.56. Applications for loans were presented from the mission at Fallbrook, San Diego co., and St. James' mission, East San Diego, in both cases for the purpose of completing their building fund. The Board voted \$300 to Fallbrook, and the remainder in hand \$241.56 to East San Diego. Persons desiring to aid the growth of the Church in Southern California, can find no better agency for the purpose than this Church Extension Society. It follows the lines of the American Church Building Commission; and every dollar given to it becomes part of a permanent fund, to be distributed in judicious loans for the assistance of young congregations struggling to build. When the loans are repaid, the money is never allowed to lie idle, but, as in the instances above mentioned, is sent out again to perform the same beneficent function in some other locality. Any one sending a check for \$100 to the president (Rev. Dr. Trew, San Gabriel, Cal.) will be investing that amount so that it will assist in building thirty-three churches during the next 100 years, the loans being made for terms of three years.

The first annual dinner of the Pacific Coast Alumni Association of Trinity College, Hartford, Conn., was held June 23rd. During the progress of the banquet the following telegram was received from Hartford, Conn.:

Fraternal greeting from the president and the fellows of Trinity College to the new member of the family on the Pacific coast. Floreat Trinitas.

An answer was sent as follows:

To George Williamson Smith, Trinity College, Hartford, Conn.: Pacific Coast Alumni Association of Trinity College salutes the Alma Mater, promising always loving support for auld lang syne.

No wine was used at the banquet, but toasts there were in plenty. "Welcome," the Right Rev. W. F. Nichols, president of the association; "Our Absent Friends," the Rev. F. H. Church, secretary; "Our Alma Mater," the Rev. R. M. Edwards; "Preparatory Schools," the Rev. A. L. Brewer; "University of California," the Rev. G. A. Easton; "What shall we do with our Boys?" C. A. Sumner; "Trinity represented in the Law," James Wheeler; "Trinity represented in Medicine," H. M. Sherman, M. D.; "Trinity represented in Theology," the Rev. Dr. J. Bakewell; "Trinity represented in Business," G. M. Hubbard. The Trinity colors are blue and orange. These were brought out at the banquet in a cluster of blue cornflowers and deep yellow marguerites. The banquet began at 6:30 P. M. It was ended at 10 P. M. by singing "Auld Lang Syne."

DEL MONTE.—On Sunday morning, June 14th, the beautiful St. John's chapel was formally opened for divine service by Bishop Nichols, assisted by the Rev. Dr. E.

B. Spalding and the Rev. C. S. Franken-thall. Dr. Spalding preached a strong and eloquent sermon from Gen. xxvi:12, closing the same with a brief sketch of the history of the chapel, and making special mention of the donor of the land upon which the building stands—Mr. Charles Crocker; also of the active and efficient co-operation on the part of Miss Hattie Crocker, now Mrs. Alexander, and Mrs. Rutherford. Bishop Nichols, in a brief address, expressed his hearty approval of what has been done, and made an earnest appeal for means to carry on what, to him, appeared to be one of the most important undertakings in the diocese. The congregation crowded the chapel to overflowing. The service was hearty, and the music acceptably rendered by the choir of St. James' church, Monterey. The handsome organ, the gift of Miss Alice Decker, of San Francisco, by its sweet notes contributed materially to the beauty of the musical portion of the service, and also to the thankfulness of those so deeply interested in this work.

ANAHEIM.—This town was the first colony established in Southern California, a number of German families, from the Rhine district settling, about 1857, on land purchased from the Stearns Ranchos, for the purpose of cultivating wine grapes. For several years the colony was exclusively German, but gradually a considerable proportion of English-speaking people obtained a foothold in the settlement, or in the country immediately around it. In 1874 a mission was organized, and the Rev. Wm. S. Nealse, its first priest, succeeding in erecting a well-planned and well-built church, until 1880, Anaheim was the only point in the eastern portion of Los Angeles county, in which the Church had any organization. In the meanwhile several new settlements had been formed, within seven or eight miles in different directions, Santa Ana, Orange, Tustin, etc.; and the peculiar composition of the population at Anaheim, being somewhat uncongenial soil for Church growth, the congregations organized at these other points by the missionary from Anaheim steadily increased, while that at headquarters grew weak. Santa Ana, 9 miles distant, has become an important town, and the county seat of the new county of Orange. For several years it has been the headquarters of the mission, and Anaheim has had only occasional services, the missionary residing at Santa Ana, and serving also the Church people of Tustin, Orange, Anaheim, Garden Grove, Westminster, and some other smaller places. A new arrangement of the field has just been made, by which a second clergyman will share the work. The Rev. W. B. Burrows, residing at Santa Ana, will have charge also of Orange and Westminster; and the Rev. Geo. Robinson, (recently in charge of the Memorial church of the Angels, at Garvanza) will reside at Tustin, and will serve Tustin, Anaheim, El Toro, etc.

PASADENA.—All Saints' parish, which has been vacant since Easter, by the removal of the Rev. Gilbert A. Ottmann, to Portland, Maine, has been fortunate in securing as its new rector, the Rev. Wylls Hall of St. Paul's church, Marquette, Mich. Dr. Hall is expected to enter upon his new charge about the middle of July, and will be heartily welcomed to Southern California and the whole diocese.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The rector of Fort Madison, in his admirable parish paper, has this kindly notice of THE LIVING CHURCH: "One of the dearest wishes in the heart of every rector, is to see a good Church weekly in the hands of every family in his parish. If this much-to-be-desired end could be attained, it would save half the difficulties and misunderstanding which arise between priest and people, by familiarizing every one with the Church's general customs and usage. We take great pleasure in this connection in commending to our readers, THE LIVING CHURCH, of Chicago, a sound, newsy, and ably edited Church publication."

MILWAUKEE.

BARABOO.—The corner-stone of a new stone church was laid July 1st, in Trinity parish, the Rev. Samuel B. Cowdrey, rector. The church is to be built of reddish sandstone from quarries near by, and when finished according to the plans will be a very handsome structure. The funds are nearly all in hand for its completion. The faithful rector and members of the parish have been working steadily and earnestly for many years towards the erection of this sanctuary, and it will be, when finished and consecrated, a lasting monument to their zeal and perseverance in the cause of Christ and the Church. There were present at the services, the Dean of Madison Convocation, the Rev. Dr. F. Royce, the Rev. Messrs. F. Durlin, March Chase, Chas. T. Susan, and the rector of the parish. The services began with a celebration of the Holy Eucharist at 6 A. M. Morning Prayer was said at 10:30 A. M., and the ceremony of laying the corner-stone followed. Dean Royce laid the stone and made a very interesting address. He alluded feelingly to the death of the late Bishop of the diocese, whose purpose and pleasurable anticipation it had been to be present and officiate in this interesting service. After the ceremony, the ladies of the parish served a bountiful lunch, which was enjoyed by visiting clergy and many other friends. After lunch, short speeches were made by the pastors of the local Presbyterian, Baptist, and Congregational congregations, and others, congratulating the rector and parish, and wishing them God-speed in their work. It is hoped that the church will be ready for occupancy by November.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

The Southwestern Convocation met at St. John's church, Wichita, Tuesday and Wednesday, May 19 and 20. It opened with Morning Prayer and a Celebration of the Holy Communion. The opening sermon was preached by the Rev. A. Beatty, D. D., and was a heart-searching and stirring one. The afternoon session of the first day was opened with roll call of clergy and lay delegates which showed that all the clergy of the convocation except Rev. A. Doors were present, and about 40 lay delegates. The Dean in a few words explained the work of the convocation, as indicated by the printed programmes. The Rev. D. W. Howard then read a carefully prepared paper upon "The best methods of increasing Church membership," followed by a very able and interesting paper by Miss Marlowe, of Wichita, entitled "The Sunday School as an agent in the building up of the Church." Mr. G. Hackett, secretary of St. John's Chapter of St. Andrew's Brotherhood, then read a paper on "The St. Andrew's Brotherhood as an important factor of Church work." In the evening, after full Evening Prayer, addresses were made by the visiting clergy. The Rev. D. W. Howard spoke on the Origin and Development of Christianity; the Rev. F. E. De Longy on the Sacraments; Dr. Beatty, talked feelingly on the "Evidences of Spiritual Life," and the Rev. Mr. Van Dusen on the symbolism of a church building as a way of Christian life. At 9 A. M. Wednesday morning, there was a Celebration of the Holy Communion, at which time the Dean made an instructive address (*ad clerum*) on the "Parable of the Wheat and the Tares," which was listened to with interest. At 10:30 A. M., there was Morning Prayer with sermon by the Rev. F. E. De Longy. In the afternoon at 3 o'clock the convocation was again called to order, and after a Litany service there was a general discussion upon the subject of Church work, during which an address was made by Mr. E. F. Richards on the connection of St. Andrew's Brotherhood with the convocation; also a very interesting description of the origin and mission of Church deaconesses, by Rev. A. Beatty, D. D. The Dean, in summing up, advanced the idea that while each parish had individual interests, still all should work in the convocation as a unit, so that its influence might be felt and a general

interest in Church work go out from parish to parish and from convocation to convocation until it be at length felt in the diocesan council and even in the General Convention. After discussing the place of next meeting, it was moved and carried that the September Ember Week Convocation be held in Trinity church, Arkansas City. The closing service in the evening was an important feature of the convocation. The Bishop was present and in a very interesting address spoke of the work being accomplished in the diocese in the past four years. The Dean, the Very Rev. R. W. Rhames, as rector of St John's church, then presented three candidates for Confirmation.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

The 11th convocation of this jurisdiction assembled in St. Mark's church, Seattle, June 24th (St. John Baptist's Day). In point of numbers present and interest manifested, it was probably the most successful convocation yet held in this jurisdiction. Nearly every clergyman was in attendance and many parishes and missions sent lay delegates. The large vested choir of St. Mark's made the service especially interesting. The Rev. Dr. Low of Walla Walla preached the convocation sermon. Wednesday evening, after a full choral service with anthem, missionary addresses were made by the Rev. John Dows Hills and the Rev. L. H. Wells, of Tacoma, and the Rev. L. W. Applegate, of Fairhaven. Following the missionary service a reception was given the Bishop and clerical and lay delegates at the Hotel Rainier. Throngs of Church people were present, including many of the prominent citizens of Seattle. At the close of the convocation, Thursday afternoon, an excursion on the beautiful Lake Washington was given, the delegates by the people of St. Mark's. No business of special importance was transacted as the power of a missionary convocation is necessarily restricted. The parochial reports showed a marked increase in Baptisms and Confirmations, and a number of new parishes and missions were reported. In place of the division of the jurisdiction into two deaneries as heretofore, it was recommended to the Bishop that seven centres for Church extension be designated—one clergyman in each town or city being officially appointed with such authority and title as the Bishop may deem best. An earnest desire was expressed for the organization of a diocese, and it is hoped that steps in this direction may speedily be taken. The committee on education reported the Church schools at Tacoma to be in a flourishing condition.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SYRACUSE.—The commencement exercises of the Keble School took place on Wednesday, June 17. Bishop Huntington delivered the address to the graduates, and, as usual, conferred the diplomas. The subject of the Bishop's address was "Home-keeping, a Fine Art," being the continuation of addresses delivered at former reunions on "Good Talking" and "Good Manners" as "Unrecognized Fine Arts." The occasion was rendered unusually interesting by the presence of a large number of graduates and former pupils, who had come from great distances to celebrate the fourth quinquennial re-union and the close of the 20th year of the school. The essays of the graduates showed remarkable thoughtfulness, and well-directed study, and were particularly well read. The musical program, comprising many choice selections, both vocal and instrumental, gave evidence of the exceptionally fine advantages enjoyed by students of music in this institution. At the alumni meeting, Thursday morning, interesting papers and letters were read. Noticeable among them were an essay entitled, "Lessons in Life" from literature, by Miss Edith E. Clarke, librarian of the Newberry Library, Chicago, and a poem on "June" by Miss Agnes Seyton McIntosh. Thursday evening, the re-union was closed by a reception, given by Miss Jackson to her pupils and their friends.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

All hearts rejoiced to welcome home from Europe the venerated Diocesan on Saturday, June 13th.

Sunday, the 14th, in the cathedral, at 9 A. M., eight pupils of St. Mary's Hall received the apostolic blessing of Confirmation, and at the midday service two graduates of Seabury Divinity School were ordered deacons and another was admitted to the priesthood. Dr. Tyler, of Cornell University, preached the sermon. At 3 P. M., the Bishop addressed the cadets at Shurway chapel, and at 8 o'clock the young ladies of St. Mary's Hall. The Assistant Bishop came from St. Paul at the same time and took part in the various services.

Monday was devoted to the examination of the classes at St. Mary's, and on Tuesday, the 16th, the Bishop gave the commencement address and distributed diplomas to the ten graduates, prizes to the successful competitors, and testimonials to those whose marks deserved them. St. Mary's, Faribault, has closed a most successful year and her prospects were never brighter. She sends out a noble class of graduates. Most of the pupils will return in September, and new applications for admission are being received. During the vacation, improvements will be made and the beautiful building put in perfect order. Nothing will be neglected tending to make it a comfortable, intellectual, and religious home for the daughters of the Church.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

The summer meeting of the Cleveland Convocation was held in St. Paul's church, Medina, June 29th. The sermon on the evening of that day was delivered by the Rev. C. S. Bates, D. D., from the words, "These are written that ye might believe," and was a strong plea for a settled belief in these days of doubt and theological unrest. At 7 o'clock next morning there was a solemn Eucharistic Celebration, Bishop Leonard officiating, with the Very Rev. Dean Munson and the Rev. C. E. Harding, rector, serving as deacon and sub-deacon. The convocation organized for business at 9, when a prospectus of work was read by the lately appointed archdeacon and general missionary, the Rev. W. M. Brown, of Gallon. Mr. Brown proposed the most active enlistment of the clergy and Gambier students in missionary work, the latter to serve as general missionaries in the different convocations. Resolutions were introduced favoring the consolidation of several convocations for the more active prosecution of the work. Papers were read by the Rev. H. D. Aves on "The preparation of candidates for Confirmation;" by the Rev. Dr. Ganter on "The relation of children to the Church;" and by the Very Rev. Dean Morgan, on "The current Sunday School lessons for the Trinity season." In these papers as well as in their discussion, strong ground was taken for a distinctive Church teaching, and the Bishop especially commended the teaching of other bodies in relation to children, who should be regarded as children of God and not of the devil, though at the same time giving the sects due credit for their general drawing near to a more Catholic basis of belief and practice. By courtesy of the convocation, Mr. Hall, a Baptist minister of Litchfield, in a few well-timed remarks thoroughly endorsed the proposal for more general oversight of sponsors on behalf of the baptized, giving an illustration of one to his knowledge, following with due care a baptized person until the latter was advanced to priest's orders.

Bishop Leonard shared with Dean Munson the duties of the chair, and spoke on all topics under discussion, having preached twice and confirmed a class in this church on the previous Sunday. Intense and unswerving loyalty to the Church characterized all utterances, and much of the prevailing spirit seemed communicated to those present not of our Communion. The

next meeting will probably be held in Cleveland. Archdeacon Brown was by courtesy elected a member of the convocation, the amount pledged by the Sunday schools towards his support having been secured. The convocation was considered one of the most enjoyable and certainly the most instructive ever held.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The feast of St. Peter the Apostle was anticipated on its vigil, the 5th Sunday after Trinity, by the Sunday schools of St. Peter's church, Germantown, the Rev. Dr. Rumney, rector, when their anniversary service occurred at Evensong. A very instructive and effective address was made to them by Mr. George C. Thomas, of the church of the Holy Apostles. On the actual festival, the children, with their teachers, passed the day at Lansdowne in Fairmount park.

A beautiful polished brass and jeweled cross, to match the candlesticks, was recently placed on the altar of the church of the Ascension, the Rev. G. Woolsey Hodge, rector; and the female Bible class has presented a carved oak shelf for the baptistry. As stated in our issue of May 16, a third chancel window is being made, two others have been partially promised, and one also for the clerestory. The altar chapter of the Woman's Guild have made up and embroidered a set of Eucharistic vestments for St. Thomas' church, to which was also presented a white silk Eucharistic stole.

The honorary degree of S. T. D. was recently conferred on the Rev. Ezra P. Gould, professor of Biblical Criticism in the Phila. Divinity School, by Columbia College, New York City.

As the population moves away from the Delaware river, and from the business centre of the city, which was also the dwelling centre, many of the famous old churches are left stranded and neglected by their old parishioners. Endowment funds have to be secured to enable them to maintain their work, and now St. Luke's church, 13th st., is the only one, east of Broad street, which has not larger or smaller invested funds. St. Stephen's is very rich; Christ church and St. Peter's have a considerable income from investments, so also has St. Andrew's; and St. Paul's on 3rd st. has passed under the wing and financial support of wealthy St. James' parish. St. Luke's is about to move for an adequate endowment.

Mrs. Frances Howard Williams, who has been teacher of the women's Bible class of St. Luke's church, Germantown, for the past seven years, has tendered her resignation.

At a meeting of the vestry of St. Andrew's church, West Philadelphia, recently held, a resolution was adopted, thanking the Rev. Charles E. Betticher for his conduct of the services and care of the parish since the early part of January, and requesting a continuance of his services until the first of September next. The Rev. Mr. Betticher is announced as the preacher at St. Simeon's Memorial church, on the Sunday evenings of July.

The only change at St. Paul's Mission church for the summer is to institute a children's service at 9:45 A. M., to be conducted by the Rev. H. F. Fuller, the priest in charge, instead of the Sunday school hitherto held at 3 P. M. All other services, including the early Sunday Celebration at 8 A. M., the business men's meeting at 12:30 P. M., and the Wednesday evening meeting, will be continued as usual.

During the first year of the establishment of St. Timothy's hospital, Roxborough, 249 patients were received, 211 cured, 8 relieved, 3 transferred, and 11 died. The appropriation of \$9,000 made by the State legislature, has been negated by the veto of the Governor.

A memorial window has recently been placed in the church of the Holy Trinity to the mother of Mr. Lewis H. Redner, a vestryman of the parish. The subject is the aged Anna, the prophetess, coming into the temple at Jerusalem and meeting the Holy Child in the arms of His blessed Virgin

Mother. The neutral colors in the window are beautiful, and the figures expressive and effective. A small basket, containing the doves for offering, stands on the temple floor. An angel floats at the top of the window, holding a pennant with the text: "A light to lighten the Gentiles." The background represents the temple, and at the base of the window is the inscription: "In loving memory of Katherine Redner. Died July 27, 1883, aged 83 years." The window was executed by Mr. Henry Holiday, of London.

The trustees of the Academy of the P. E. Church, on July 1st, elected Dr. William H. Klapp as head master, to succeed the Rev. James W. Robins, D. D., who has resigned that position after a continuous service of 34 years. Dr. Klapp has already won a wide reputation as the leading classical teacher at the academy, and the office comes to him by natural and deserved promotion. He was himself an academy boy, and graduated from Harvard in 1871. While a master of Greek and Latin at the academy, he pursued his studies at the medical department of the University of Pennsylvania, where he received the degree of M. D. in 1876, winning at his graduation the alumni prize for the best thesis embodying the results of original research. For his conspicuous work in the preparation of the details of the Greek play, produced by the students in 1887, the university conferred on him the degree of M. A., *honoris causa*.

"The Sons of the Revolution," as far as the Pennsylvania chapter is concerned, contains a large majority of Churchmen, and their celebration of the "glorious Fourth" was novel, unique, and inspiring. It was held on the historic ground, Independence Square, the mayor of the city presiding. The opening prayer was made by the Rev. G. Woolsey Hodge, rector of the church of the Ascension, and chaplain of the Pennsylvania chapter, to which succeeded the words of the great declaration, which were intoned as a solemn litany, with occasional pauses, the responses being made by a chorus of 450 voices, aided by a large military orchestra. The reading of "Washington's Farewell Address" followed, interspersed with patriotic songs, and the benediction was pronounced by the Rev. Dr. McConnell, rector of St. Stephen's church.

WESTERN NEW YORK.

ARTHUR CLEVELAND COKE, D.D., LL.D., Bishop.

At the 66th annual commencement of Hobart College, the usual sermon on Sunday morning, (this year before St. John's Guild of the college,) was delivered by the Rev. Dr. W. W. Battershall, of Albany. Sunday evening at Trinity church, the baccalaureate sermon was preached by Prof. Clark, D. D., of the University of Toronto, and it was a scholarly, earnest injunction founded upon the text from St. Paul's epistle to the Colossians, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." A special feature of this service was the music under the direction of Alexander W. Bostwick, the college organist, rendered by St. John's choir, assisted by a large chorus.

The sophomore prize exhibition was held in Library Hall, Tuesday afternoon. The selections were all given with fine oratorical effect. The White Rhetorical competition held in Library Hall Wednesday morning was listened to by a large and intellectual audience. The class-day exercises were held in front of the main building Wednesday. They were opened by the singing of a medley by the class of '91. Then followed the opening address by the president of the class, William Gray Lapham. He spoke of the numbers (42) of the class four years ago and of the twelve who had survived the trials of college life. Next came the class history, by Geo. Gurnell, Jr. The prophecy by Geo. Robinson, telling the supposed future of each one of the class, was listened to with great interest by every one present. Simon Blinn Blunt then delivered an original poem. The election of alumni trustee occurred at 3 P. M. This year for the first time votes were permitted by letter as well

as in person, hence a large number were cast—about 165. The Rev. Lewis Halsey, D. D., of the class of '68, of Farmer Village, was elected. The afternoon wound up with a ball game between the Hobart team and another nine composed of the older alumni. On commencement day the Bishop presided in the absence of President Potter. The salutorian was Mr. Geo. Robinson. Mr. William S. Norwell followed: subject, "What can we do for the Poor?" Mr. Geo. Gurnell, Jr., was the next orator, who gave a well written, philosophical discourse on "The Freedom of the Will," delivered with fine elocutionary effect. Mr. James C. Carnahan, of Geneva, was the valedictorian, and he took for the first of his oration a live subject, the effect upon our well-being as a nation and law-abiding people of "Unrestricted Immigration." The Master's Oration, delivered by E. M. Duff, M. A., class of '88, followed; his subject was "The human aspect of the higher education." The Chancellor's (Bishop Clark, of Rhode Island,) address treated of "The Duty of the Scholar to the State" as one of great responsibility.

The degrees conferred were: Master of Arts in Course, A. N. Henshaw, '82, Charles A. Smith, Clarence H. Beers, Edward M. Duff, William O. Jarvis, James R. Kingsley, David L. Ferris, all of '88; civil engineer William Le C. Beard, '88; *honoris causa*, Ph. D. Henry Hobart Bates, Washington, D. C.; S. T. D. Rev. Charles M. Nickerson, Lansingburg; A. M. Honorary Rev. W. DeL. Wilson, Syracuse; Thomas M. Griffith, New York; William R. Brooks, Geneva; William H. Bergtold, Buffalo; Rev. Osgood E. Herrick, Watertown.

At about 2:30 P. M. the alumni, faculty and friends of the college were served with a delectable repast in the gymnasium. Rev. Dr. Olin presided, the Bishops of Rhode Island and Western New York, occupying seats of honor respectively on his right and left. Dr. Olin admirably filled the position of toastmaster. His first pleasant duty was to present on behalf of the considerate donor, a beautiful service of solid silver, the gift of one of Hobart's oldest alumni, Thomas Musgrove Griffith, Esq.,—a service consisting of four pieces—teapot, sugar bowl, creamer and finger bowl. This service was presented to Mr. Griffith in 1855, just after completing the stupendous job of bridging the Mississippi at St. Anthony's Falls, the first that ever spanned that mighty river. He thought his alma mater the most fitting repository of these beautiful mementoes of his engineering skill, as it was at Hobart he received the education necessary to enable him to plan and carry forward to successful completion this grand specimen of architecture. He also proposed to give land enough to sustain a professorship. Other addresses followed by the Bishop of Rhode Island, Professors Nash and Stone, the Rev. Dr. Remick (a graduate of Princeton), Mr. McK. Whiting, of New York, Rev. Dr. Battershall, of Albany, Mr. Douglas Merritt, Rev. Dr. Wall, of Lewiston, Mr. Collins, of the graduating class, and Mr. J. M. Mallette, of *The Courier*. Prof. Smith, senior member of the faculty, speaking of "The Needs and Prospects of our College," emphasized as a pressing need further and liberal endowments. The usual reception was held in the evening at the president's mansion.

VERMONT.

WM. HENRY A. HISELL, D.D., Bishop.

On Tuesday, June 30, at Christ church, Bethel, after the ordination service mentioned elsewhere, the Rev. Mr. Wilkins presented a class of six persons for Confirmation. At Holy Communion which followed, about 75 persons received. The services throughout were very impressive. The music was a prominent feature, the singing being led by a vested choir of girls and boys, each one wearing a broad, white scarf and a "Canterbury" cap of the same color. Their deportment and appearance as a choir and their excellent singing were highly praised by the Bishop and visiting clergy. The Rev. Mr. Wilkins has spared no care in drilling them.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

MERIDEN.—Meriden is one of the new and fast growing cities in this State. With the growth of the city the church itself has grown in numbers, wealth, and importance until St. Andrew's, the Rev. A. T. Randall, rector, is now one of the leading parishes in the diocese, and last June entertained the members of the diocesan convention very hospitably. It has had few rectors and does not believe in frequent changes. Its pews are not rented, the church being supported by the pledge system. Its parish buildings are churchly and substantial. The Holy Communion is administered weekly, and on all the important festivals. A new surpliced choir of some 30 men and boys has recently been introduced, and renders the service very creditably. In every way the work seems to be prospering, and doubtless the time will come when, from necessity, the parish must have new and larger accommodations, and the city itself another parish. For a long time, however, this must remain the center of activity, which it is well fitted to be, both on account of its location and the liberal endowments its children have given it. During the past year, the record shows 575 families, and 2,800 individuals to be cared for, 44 have been baptized, 18 confirmed, 45 new communicants admitted, 20 couples married, 48 persons buried. The present number of communicants is 706. The total amount of money raised for church purposes during the past year was \$10,363.68.

STONINGTON AND MYSTIC.—These two parishes have recently been placed under the care of the Rev. Joseph Hooper, who lives in the rectory at Mystic. The Bishop made his annual visitation May 31, confirming 6 persons in Stonington and 7 in Mystic. During the year, 17 persons have been confirmed in Mystic, 19 baptized, of whom 10 were adults. Many gifts have been made for the use of the Lord's house, and the people seem to be devotedly attached to their rector, and are prospering accordingly. The Archdeaconry meeting was held there, Tuesday and Wednesday, April 20th and 21st, and missionary addresses were made by the Rev. Messrs. Fogg, Johnson, Welton, and Archdeacon Jarvis on Tuesday evening. Wednesday, Morning Prayer was said at 9 A. M., Holy Communion, at 11. The Rev. Mr. Nelson, of Christ church, Norwich, preached an able sermon. The Archdeacon, assisted by the rector, celebrated the Holy Communion. At this meeting, 12 of the clergy were present, and dined at the Hoxie House. Resolutions of sympathy were passed in behalf of Mr. Lindholm, who, for the present, is so thoroughly prostrated that he has been obliged to give up all work and go away for medical treatment. A memorial was also offered in behalf of Bishop Paddock, who was once a member of the Archdeaconry.

DANIELSONVILLE.—The work in this place is prospering, and a new church is soon to be built. To assist the parish in this much needed work, for the old church is very old and well worn, having once served as a school-house, the missionary society of the diocese have loaned \$2,500. The church will probably cost about \$10,000.

BIRMINGHAM.—Tuesday, June 30th, was a memorable day in the history of St. James' parish. The 150th anniversary of the establishment of the Church in the town of Derby was celebrated with ceremonies appropriate to such an occasion, and the memory of the Rev. Dr. Mansfield, a former rector, was fittingly perpetuated in a tablet of brass set conspicuously upon the walls of the church which was the outcome of this man's godly character and indomitable energy and perseverance. There were many visitors, a number of ministers from different parts of the State, and many individuals who came simply to be present at the services. Many letters of regret were received, all containing congratulatory messages and hearty wishes for the future prosperity and continued good work of the church. At 9 o'clock Holy Communion was

celebrated, Rev. Dr. Hopson, Rev. Dr. Brainard, Rev. Mr. Baldwin and the rector officiating. At 11 o'clock the memorial services were held. The church was completely filled with people when the visiting clergymen entered the church and proceeded up the aisle to the chancel. Many of the clergymen were seated in the body of the church. The Rev. Dr. Brainard and the Rev. Mr. Baldwin read the services, the Rev. Dr. Hopson and the Rev. George H. Buck read the epistle and gospel, the Rev. Dr. Beardsley preaching the memorial sermon which was a very fine one, including many interesting reminiscences of Dr. Mansfield. The sermon was from the text Psalm LXXXVII: 3. The tablet was then unveiled and an interesting address made by Bishop Williams. The tablet is of polished brass, mounted on Champlain marble of beautiful design, and inscribed as follows:

To the glory of God and in memory of Richard Mansfield, D. D. Born in New Haven, A. D. 1724; graduated at Yale College in 1741; ordained priest by the Archbishop of Canterbury, Aug. 7th, 1748. Placed in charge of this parish by the Society for the Propagation of the Gospel in foreign parts in 1748. Continued rector of the parish for 72 years, and until his death, which occurred in Derby, Aug. 12 1820. Age 96 years.

The music at the service was particularly fine, the solo parts being very well sung. The choir was enlarged so that the total chorus numbered about 25 members.

The scriptures from the New Testament were read from the old Bible of Dr. Mansfield, which bears his autograph, and was used by him in his church. The offering which was taken was received on the old pewter plates that were used by that clergyman in his church. Inside the chancel railing stood a table that was also used in Dr. Mansfield's church.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Rev. Enoch K. Miller, for the past 16 years rector of North Elk parish, Cecil county, was made the recipient, on the eve of his departure to his new field of labor, of a gold watch, as a token of the high regard in which he is held in the parish and community; his worthy helpmeet, too, being remembered in a set of table silver. In his removal the diocese loses one of its most faithful and valued presbyters. The Rev. Mr. Miller assumes the rectorship of the churches at Stanton and Newport, Del., with residence at Newport.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

Bishop Rulison visited St. Paul's parish, Wellsboro, Sunday, June 28th, celebrating at the early Communion, preaching both morning and evening, and confirming a class of 16 at the latter service. This makes 45 confirmed within less than a year. At the evening service the church was crowded to overflowing, not a few being turned away for want of room. The Bishop preached a magnificent sermon, which was listened to with wrapt attention by the great congregation. Before the close of the service he most felicitously congratulated the parish—and the choir—on the many evidences of progress since his last visitation. The Ladies' Guild has lately presented the parish with a new re-table for the altar, a handsome dosel, a richly embroidered green silk altar-cloth, and hangings to match for the lectern and the pulpit.

MASSACHUSETTS.

The Eastern Convocation held its 245th meeting in St. John's church, Gloucester, on June 22nd and 23rd. The addresses upon the first day were upon the following topics: "The Church in New England as a power to win souls." 1. By its urgency and ritual: the Rev. Henry Bedinger; 2. By its adaptability to social and religious life: the Rev. Reuben Kidner; 3. By its general comprehensiveness for all classes: the Rev. J. H. VanBuren. At the celebration of the Holy Communion, the Rev. E. J. V. Hugginn delivered the sermon. The essay by the Rev. Charles H.

Perry was on the "Terms of subscription for the ministry of the Church" and the exegesis on St. John xx: 21, 22, 23, was read by the Rev. H. N. Cunningham.

The Cambridge Theological School has received \$40,000 in gifts during the past year.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The dedication festival of the parish of St. Peter's, Lewes, was observed on St. Peter's day, June 29th. There were two celebrations, at 7 A. M. and 10:30 A. M. At the early Celebration, the Rev. J. Holwell Geare was the celebrant. At the High Celebration, the rector, the Rev. Geo. J. D. Peters celebrated, the Bishop being the preacher. At Evensong, the Rev. J. H. Geare preached from St. Matt. v: 8. Both of the latter services were choral, and well rendered by choir and organist. Large congregations were present, and the pleasure of the services was much increased by the loving words of the Bishop and Mr. Geare's earnest sermon. The offerings were devoted to the purchase of choir music and books. The altar was richly decorated with pond lilies, roses and jessamine, and lit up with many tapers.

The Rev. E. K. Miller has assumed the rectorship of the parishes of Newport and Stanton, together with the new mission at Marshallton.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

TULLAHOMA.—A vigorous chapter of the Brotherhood of St. Andrew has been recently established in St. Barnabas' church that bids fair to become an efficient agent in extending the important missionary work of which this parish is the centre. The young men will co-operate with the rector, the Rev. Dr. H. R. Howard and his assistant, the Rev. Edmond Phares, in opening the field and carrying the Church to new points in the neighborhood. A chapter of the "Daughters of the King" (the Alpha Chapter), has also been organized in this parish, and has its hands full of good work assigned to it. By appointment of the Bishop, it is the central chapter of the diocese, and will extend a helping hand to chapters far and near as required. This parish fully equipped with its numerous guilds—associations of men, women, and children—is thoroughly alive and earnestly at work for the Master.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

ASHEVILLE.—The entire floor of Trinity church, the Rev. McNeely Du Bose, rector, has recently been carpeted. This, in connection with the handsome brass cross and re-table put in place several months ago, has greatly improved the interior effect of the building. The rector has recently given his consent to the organization of a new parish in North Asheville.

FLAT ROCK.—The Rev. S. B. Rathburn, of Walton, N. Y., has accepted a call to succeed the late Rev. J. G. Drayton as rector of St. John's-in-the-wilderness, and will enter upon his duties on the first Sunday in August. This parish is chiefly composed of families from Charleston, S. C.

FRANKLIN.—The Rev. J. A. Deal, rector of St. Agnes' church, has been chosen dean of the convocation of Asheville, to succeed the Rev. Jarvis Buxton, D. D., who, after very long and faithful ministry, has moved to Lenoir. Mr. Deal has been missionary in Jackson and Macon counties for 16 years, and though, for the most part, obliged to support himself, has succeeded in building four churches and establishing several Church day schools.

SYLVA.—The congregation of this mission are about to secure the use of a hall till a suitable church can be erected upon a lot offered by Mr. John Macomb of Branchport, N. Y.

MORGANTON.—A new church has been commenced for the colored congregation, which is thriving under the care of the Rev. H. S. McDuffey, of Asheville.

The Living Church.

Chicago, Saturday, July 11, 1891.

REV. C. W. LEFFINGWELL.
Editor and Proprietor.

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WE sometimes hear it said of a person whose views are supposed to be erratic and whose practice certainly is so, that he is nevertheless sound in the Faith because he has declared that he believes this or that doctrine of the Creed. We will, for instance, say that he is a priest of the Church and the influential rector of a parish, but nevertheless he consorts freely with those who are not of the same ministry and who even deny the most fundamental articles of the Creed. He takes part in acts of public worship with those who deny the doctrine of the Trinity, apparently accepts their teachers as properly authorized ministers of God, speaks of the more eminent among them as saints, and invites them to the Holy Communion. Yet it is possible to assert that he is personally a believer in the Christian doctrine of the Trinity. He may even have preached in its defence. It is therefore contended that it is unfair to impeach his orthodoxy. This brings into view the fact that there are three attitudes which may be held in relation to the Faith; first, that it is the truth of God revealed for our salvation, which must be held exclusive of all other beliefs or "views," authoritative and incapable of compromise; second, the denial of this position in whole or in part; third, the denial of any necessary connection of truth with salvation, and consequently of the exclusive and authoritative character of the Faith. One who assumes this position may accept in general the statements of the Creed, but he places them in the category of pious individual opinion. It seems to us clear that the case we have described above belongs distinctly to this class. To comprehend the practical bearings of such a position we have only to consider what would have been the result to the Church and Christianity by the end of the fourth century, if such an attitude toward divine revelation had been held by the fathers of the Church. A part of the moral sys-

tem of Christ would doubtless have remained and a traditional reverence for its Founder, but where would have been the spiritual power to make Christian ethics effective, if the great truths which the Creeds assert had been acknowledged to be only the pious beliefs of those who framed them?

ANGLICAN VS. ROMAN EPISCOPACY.

The Standard of the Cross seems to have given itself up to the pontificate of a presbyter, who fills its columns from week to week with oracular utterances upon all matters divine and human, and that with an assumption of infallibility which makes all appeal from his decisions equally impolitic and unavailing. A recent article from this source comes into such conflict with Rome's pontifical decrees that we shall venture to state the case and let the two popes settle it between them. Anybody even tolerably versed in the history of the Council of Trent is aware of the fruitless struggle of the French, Spanish, and German bishops, to maintain the divine right of bishops *as an order*, against Laynez and the Jesuitized Italians, who were resolved to abase the Episcopate in the interests of the "Universal Bishop" at Rome; making all other bishops his mere vicars, superior to other priests only by virtue of their *office* (of pontifical vicars) having no other "order" than that of the presbyterate. This doctrine of Episcopacy was finally embodied in the Catechism of Pius the Fourth, in the following words: "It must be taught that according to the uniform tradition of the Catholic Church, the number of these orders is *seven*; and they are called porter, reader, exorcist, acolyte, sub-deacon, deacon, and priest. . . . Of these, some are greater, which are also called *holy orders*, and some less, called *minor orders*. The greater, or holy orders, are *sub-deacons, deacons, and priests*." See Cap. vii, Quæst. xii.

Observe!—*Three orders*, of which priests are the highest!! As an *order*, bishops are nowhere! Yet our American pontiff tells us that the Roman ideas on this subject are far more decisive than the Anglican, which affirms the three orders, just as does all antiquity and our Greek brethren. To prove it, he quotes the Trent decree, as follows:—"Here, for instance, is a dogmatic statement on this very subject. It is found in the Canons of the Council of Trent (*Sessio xxiii. De Sacramento Ordinis*, Can. i.-viii.):—"If any one says that bishops are not superior to presbyters, or have not the power of confirming and ordaining, or that the power

which they have is common to presbyters also, . . . or that those who have neither been duly ordained by ecclesiastical and canonical power, nor sent, but come some other way, are lawful ministers of the Word and Sacraments, let him be anathema."

Now then, says our American pontiff, (like Jack Horner when he had pulled out a plum,) "Everybody can see what that means, and everybody can see that there is nothing like it from one end to the other of our own Church formularies."

Precisely so—everybody but the writer, who utterly fails to see what it means, because he did not read the foregoing canon, which declares that "in the *hierarchy*," this is the case, but which leaves bishops in the *order* of presbyters nevertheless. All it decides, then, is that nobody shall affirm that bishops have no superiority in the *hierarchy* over their brother presbyters. In other words, as *vicars of the pontiff*, they are superior in *office*, though not in *order*.

It is most true that there is nothing like it in our own formularies. Thank God, they assert the ancient Ignatian and Cyprianic system; and that, not as "private opinions," as our pontiff imagines, but as *facts* to be affirmed in the words which every bishop must use before God, in ordaining others.

Now, go back again to the Catechism of Pius IV, to see how the Roman pontiff puts it, in words which "everybody" can understand. (See Cap. vii: Quæst. 6.) "The presbyterate, through me, has divers *degrees*." Mark that; the Bishop differs from the presbyter, only in *degree*, not as possessed of another and superior *order*. The degrees are of *dignity and function* only, and are thus enumerated: The first is that of those who are simply called priests, whose functions we have already explained. The second is that of bishops. The third is that of archbishops, &c, &c., and so on to the Pope, as successor of St. Peter. Such is the "hierarchy" in which bishops have a *degree* superior to other presbyters, without any superiority of order. It is humiliating to find a priest of this Church thus ignorantly puffing Rome as teaching the doctrine of Holy Orders more clearly than our own! To abase the Episcopate, Rome not only teaches this presbyterianism, but she practises it, continually. The first R. C. bishop in this country received his "Consecration" from *one bishop* only (a roving titular, without diocese), assisted by "two presbyters," his equals as to order, and only inferior in function and degree.

THE CHURCH CLUB.

The Church has been quick to take up with the club idea as a means of advancing its work. The practical utility of the Church Club has been demonstrated in every centre of population where such an organization has been effected. In New York and Boston these affiliations of laymen have already done good work, and are rapidly making themselves almost indispensable factors in Church life. They have the effect of breaking down parochial fences, and infusing into laymen the wholesome idea that they are not members of a parish as much as they are members of a spiritual brotherhood, the responsibilities of which are not limited to establishing and keeping a parish upon a paying basis. There are many clergymen who could learn that lesson with profit to themselves and to the Church. Therefore it would be an unwise policy to exclude the clergy from membership in such bodies. Apart from this, as the clergy are the divinely appointed leaders in the sacramental host, it would seem consistent with Church polity that their natural leadership should be recognized even in the Church Club. We make this remark as we have noted a disposition to exclude the clergy, if not from membership, at least from active direction of such organizations.

The active West has early seen the advantage of such an association, and the Church Club of Chicago is now an established fact in this chief city of the interior. Nowhere is such an institution more needed. There are many reasons why it should prove to be a most important aid in the great work which the diocese has in hand. If we reach an estimate of the strength of the Church in Chicago, by a comparison with the venerable cities of New York and Philadelphia, we should say it is but a feeble plant. But if we take into consideration the history of Chicago, and the adverse circumstances under which the Church has been forced to struggle, we may venture to say that the Church has done a good work, and is not unworthy of high praise. During the administration of the present bishop, the Church has more than kept pace with the marvellous growth of the city itself. But while a great work has been accomplished, much remains to be done. How much, may be inferred from the fact that in fifty years, Chicago has grown from a trading post to a city of more than a million in population, and ranks as the second city in the Union. In the early days of its history, as in all new communities, the Church had its struggle for existence, and parish after parish

slowly worked its way up to self-support. The great fire of 1871 swept out of existence, churches, homes, and property, and the work had to begin again from the smouldering ruins. It is not a matter of surprise, then, that the parochial idea should have gained such a foothold, that parishes which were fighting fiercely for very existences should have felt unable to help other works, and that parochialism should have hindered the energies of the Church. A generation trained under such circumstances, must have allowance made for it if it is not active in missionary enterprise. The present Church life in Chicago seeks not to shelter itself under the plea of past misfortunes, but is earnestly addressing itself to the needs and duties of the day. The organization and spirit of the Church Club is an earnest of this. Unless we have greatly mistaken the intent and purposes of the club, we shall see that it will not be a debating society upon "The Church and the Masses," or "Social and Economic Problems," but that it will gird itself, and concentrate the energies and wealth of the loyal Churchmen of Chicago upon the single object of so building up the Church of God, that there will be no unoccupied quarter within the limits of this great city and diocese. The time has come when such work must be done if the Church is to be a factor in the life of the West. The indications are that Churchmen realize this and that the era of large gifts and generously conceived plans for Church extension has dawned. The reproach that Chicago parishes are too selfish to help each other, or to aid in any good work, will soon cease to have foundation in fact. The effect of association for advancing common interests will give our Church people broader views and impart a new impulse to Church life. Therefore we wish the Church Club many years of useful and prosperous existence.

SERMON NOTES.

BY THE REV. JOHN SWORD, RECTOR OF ST. MARY'S CHURCH, KANSAS CITY.

Text, Gen. iv: 3, 4.

The chief purpose of the gathering of Christian people on the Lord's Day is worship. Sermons and instructions have their use, but they are not the chief object of our assembling; we are gathered together to worship God. What is worship? and what are the means by which it is rendered? Worship is the outward expression of certain inward feelings and sentiments towards God. At first glance one would say that the means of worship consisted in words of prayer and praise. But a study of the history of the worship of God, as ordered and guided by the revelation of His will, reveals a higher means of worship, *viz.*, sacrifice. From the gates of Paradise to the hill of Calvary, whenever man would worship

God, he offered Him a sacrifice. It is a mistake to suppose that the only purpose of sacrifice was propitiation. Such was the purpose of the sin offering, but sin offerings were small in number compared with other offerings, the express and direct purpose of which was the rendering of homage, adoration, praise, thanksgiving: worship to Almighty God. Sacrifices were offered to the honor and praise of God, as well as in propitiation for the sins of man. We believe that the sacrifices of the old Church were types of the one true Sacrifice of Calvary, from it they derived all their meaning and whatever force and efficacy they possessed. We believe that the Sacrifice of Calvary was the truth of which they were the shadow. It follows then, that, as worship was a large part of the purpose and meaning of those sacrifices, so worship must be a part of Christ's Sacrifice. It was offered for the honor and glory of God, as well as for the propitiation of sins. We have been accustomed to dwell so exclusively on the propitiatory character of Christ's Sacrifice that this truth has become obscured, and it requires some thinking on our part to see that it is indeed a truth. Before the Sacrifice of Calvary, then, we have these facts: Men worshiped God by prayers and Psalms; but as a higher act of worship having a more direct divine sanction, they offered sacrifice; the sacrifice they offered was representation by type of the Sacrifice of Christ. Now the question comes before us, since the one true Sacrifice has come, has sacrifice ceased to be a part of worship? Has the highest worship now dropped to the lower level of Psalms and prayers? has its higher form been abolished? It would seem a strange result, that before the true Sacrifice was made it could be offered to God in type, but now that it has been made, no means should be provided by which it could be offered; that the idea of worship should be lowered, instead of heightened, by the coming of the perfect Sacrifice. It is not so. Christian worship is sacrificial as much as, nay, more, than the worship of Jew or Patriarch. The Holy Eucharist was instituted for a perpetual memorial of the Sacrifice of the death of Christ—a means whereby in wonderful mystery and still more wonderful efficacy and reality, the Body broken and the Blood shed on Calvary are offered to Almighty God as a solemn act of worship, to His honor and glory. The Patriarch and Jew offered but a lamb or bullock as a type and figure of the Body and Blood—we offer the very Body and Blood mystically, spiritually, but nevertheless really and in very truth present under the sacramental species. This, then, is, or should be, the chief purpose of Christian assemblies for worship. It is well that we should meet together to sing Psalms and say prayers, as the Church appoints in her office of Matins, Evensong, and Litany. But to put these in the place of the Holy Eucharist, to make them chief instead of the subordinate service, is worse than for the Jew to desert the service of the temple and confine his devotions to those of the synagogue. It is right that we should surround the Celebration with verbal forms of devotion; the *Kyrie*, *Credo*, *Sanctus*, and *Gloria*; these are the accompaniments, the accessories, aids, and helps to doing with proper spirit and intention the ac-

which we come to do, to offer unto God, for His glory, praise, homage, and adoration, by the means divinely appointed—that which is infinitely above all things acceptable in His sight—the one perfect and complete sacrifice which Christ made upon the Cross of Calvary. This, not every Sunday only, but every day, is our great act of worship. Come to Matins, come to Evensong, but come to them as offices of devotion which may be fitly added to, but never can be substituted for, the divinely-ordained worship of the Holy Eucharist.

THE DIOCESE OF COLOMBO.

BY THE REV. DUNCAN CONVERS.

III.

"Unforeseen delays on the coast" was the reason given at the offices why no boat was at Colombo for either Tuticorin or Madras. "What shall I do with these few days?" "You ought to see Kandy," and so I saw Kandy. It was a town of a kind quite unlike the others I saw in Ceylon. Galle is a specimen of a modern town sleeping in the decay which follows the loss of business prosperity; Colombo, a sample of the thriving, bustling, busy seat of trade; while Kandy is both the "up-country capital," half sanitarium, related to the sea port as Simla is to Calcutta and Poona to Bombay, and also a link with the past, having been the last native capital to fall into foreign hands, and one of the great centres of Buddhism. For, like Greece, the glories of Ceylon are in the past. Its population, now about three millions, is small compared with what it was when Anaradhappa was the capital. To-day only a thousand souls dwell amid the ruins there, which cover a square fifteen miles each way. When it went down, Pollanarna became the metropolis, growing to be as big as New York. As Portugal or Holland came to rule the coast, the native kings retreated to the mountains and made Kandy their capital. Here they reigned till 1815, when the conquering English extended their power over the whole island.

The Government railway by which you travel the seventy-five miles between Colombo and Kandy, is itself of interest. First, it carries you across the low plain some fifty miles, not far from the banks of the Kelani-ganga. Here are the endless forests of palms. Up some of these trees you are sure to see a coolie climbing with all the grace of our old-time friend, the wooden jumping jack. Did you ever see an educated frog hop up a stick held upright? No? Well, I never did, either. But should one be trained to do so, his motions will be very like those of a coolie as he hops up the trunk for coconuts. The man puts his ankles through a rope ring which braces his feet against the tree so long as he will keep his knees away from the trunk. Clinging for an instant with his hands he draws his feet up a little for a fresh hold to push himself on; and so with ease and speed gets to the top.

In the openings of the palm forests you see the fresh, green blades of rice in the "paddy fields" showing above the shallow water. Or there are the hot, steamy, jungly swamps in whose mud the big buffaloes are half concealed by their similarity of color. Ceylon buffaloes are not like the brutes who used to range our western plains

in great armies, and whose mounted heads adorned Kansas Pacific railroad advertisements. They are maneless, long-horned, sturdy beasts, half-domesticated, who do a large part of the heavy work of the island. I saw only two elephants; and therefore felt much sympathy with the disappointment of the small boy who has gazed, half-frightened, at the vivid show bill depicting fierce contests of wild animals or thrilling encounters of intrepid trainers with blood-thirsty monsters, and afterwards finds the entire menagerie under the fascinating canvas is only one van with a sleepy lion at one end and a mangy coyote at the other. I hardly know what I expected. Elephants are, of course, too expensive for a poor man to own. But unconsciously I had imbibed the idea that they were common in Ceylon, and were doing wonderful things always to show their sagacity. So when I saw one splashing his way clumsily across a shallow pond, and another walking quietly along the road with a boy perched astride of his big neck and a man walking at his side, and no more, I felt as if I had been cheated in some way. Just so with the first mango I tasted. Its reputation is a fraud. If you wish to imitate the mango, get an insipid quince, saturate it with turpentine, and it will taste much like the belauded mango. At every station we found natives to offer us all sorts of tropical fruits. The sign boards bore the name of the station in English, and also in those graceful circles and arcs which do duty for Sinhalese letters, and also told how high it was above sea level. After a run of some fifty miles we came to one whose name I forget, where we took on an engine to help; and then for twelve miles ran puffing and panting up the steep grade cut along the face of the mountains. Delaware Water Gap, Horse-shoe Bend, Cheat River Valley, are all tame in comparison. Denver and Rio Grande at La Veta pass? That is more like the engineering, although the Dump mountain grade is not so long, nor the mountain side so steep and rocky as in Ceylon. Try to imagine the railroad through the "Grand Canon of the Arkansas," not following the river but climbing as fast as possible up the side of the royal gorge to get to the top of the plateau, with the other side of the canon removed, and replaced by broken foot-hills over which you look, and you will have a good idea of the view at "Sensation Rock." There above you, hundreds of feet, rises the cliff whose rocky face is half covered by vines and creepers; your train runs on a narrow ledge cut out by man, and below you look down the perpendicular precipice a thousand feet; you see the foot hills terraced for "paddy" from top to bottom, here and there queer-shaped rocks look like ruined castles, and valleys so green with tropical vegetation that Ceylon, not Ireland, should be called "the emerald isle." Your train soon turns into a mountain pass, runs at the foot of a monumental column to commemorate somebody or some event, whom or what I forget, passes the junction to other points in the uplands, and lands you at Kandy, over 1700 feet above the sea.

Bishop Heber's line, "Every prospect pleases," is not only illustrated on the coast, and on the line up, but also in Kandy. Picture the hills all round,

clad in dense foliage showing here and there a white-walled vihara or monastery, or the country place of the rich, or a palace once used by the Kandian kings and now by officials of the present Government; and in the centre of the valley an exquisite little lake on whose bank the town lies. The wife of each British Governor has left a memorial behind her in the shape of a walk or drive opened, bearing her name, which shows you her favorite views. Go out on the lake by moonlight, and you will either exhaust your superlatives of admiration, or else you will watch the beauty in a silence, like that which fell on you when you saw, as a child, your first transformation scene.

On the bank of the lake, at the foot of a hill, stands one of the best known buildings in all Ceylon. Every traveler who brings away any photographs is sure to have one of the Maligawa temple. Illustrated books of travel make us familiar with "the tooth temple," where is kept what Buddhists consider the most sacred relic of all the world, Buddha's tooth. The octagonal building in the pictures is a library of Buddhist theology, and its bold balcony was to Kandy under native rule what the east front of the Capitol is to Washington. The real temple, I may explain, is in the lower, more insignificant, building adjoining the library. A ditch and walls with oriental machicolations around the whole make it a fortress, as well as a temple, a home of learning, and a public building. Its parapet is, evidently, the model copied in the stone balustrade along the great dam whereby some Kandian chief "bunded" the river to make the charming lake which adds so much to the landscape.

There were too many stories floating about of how travellers' curiosity and thoughtlessness had brought them to "pay their devotions to Buddha's tooth," to encourage a Christian to enter the temple. There were some rumors, too, of tricks played by the yellow-robed, mild-mannered, guileless-looking monks, whereby some who would shrink from honoring even a genuine relic of Buddha were beguiled into what Buddhists deem the worship of the doubtful tooth. One told me of how he had been handed a flower, as if to admire it. Of course he took it. On returning it to his guide, the man laid it on the silver table before the tooth's shrine; and, as the visitor's name was known, that flower was preserved as being, "the offering to Buddha's tooth made by" so and so. Whether or not that is exceptional, I don't know. But certain is it that the work of our missionaries in Ceylon is harder now than it was a few years ago. Not only the behavior of Christian tourists, but the fame of the late Madam Blavatsky and "Esoteric Buddhism;" of the efforts of Col. Olcott and the "Theosophical Society;" of the books of Sir Edwin Arnold and other admirers of philosophical atheism and hopeless annihilationism, has reached the East, growing with each mile it journeyed, until many there expect the West to soon become Buddhist and cease to be Christian. It was astonishing to find that the infinitesimal results of these people were so magnified, and the half-dozen eccentric people who style themselves Buddhist were considered to be the van of a mighty army of converts soon

to come. But there are many poor Sinhalese who are sure that Queen Victoria is now a Buddhist at heart, but without "the courage of her convictions!" They argue thus: "Did she not send her son, the Prince of Wales, half round the world in order that he might pay his devotions to Buddha's tooth? Did she not send the heir presumptive, the Duke of Clarence, and others of the royal family, to say their prayers and make their offerings at the shrine? Did she not send out a recent Governor to encourage us Buddhists in every way he could? Having our holy days observed by all, so far as he could? Ah! there can be no doubt as to what she is at heart." The Christian who does not wish to make missionary work harder must be very careful what he does. So he keep out of their temples he will not be suspected of a half-formed intention of deserting Christ.

The "tooth" is not often shown, except to most distinguished visitors; but sometimes it is hung in a loop of golden wire over a golden lotus flower under glass, for royal eyes to see. It is said to be a discolored piece of ivory about an inch and a-half long, half an inch in diameter at one end, and tapering to a point at the other. If a tooth at all, it is more likely to have belonged to a crocodile than a man. Fancy the size of a mouth filled with such teeth! Verily, Buddha must have been a giant, which fact is also evident if some of his so-called "foot-prints" are genuine. In the Colombo Museum are some casts of these, whose proportions are queer, to put it mildly. They are about half as wide as they are long, and one is at least two feet long. But the famous "Sripada" on Adam's Peak is said to be even longer, reaching three feet. However, there is some discussion about this, as every body knows. The Buddhists deem it Buddha's, to be sure; but the Hindus say it belongs to their deity, Rama; the Musselmans assign it to Adam; and the Goanese are divided in opinion, some holding that it is St. Thomas'; while others give it to the eunuch of Queen Candace.

To return to the "tooth." Its history is dubious. When Buddha died from indigestion, caused by eating pork (just how they excuse this act I know not), his body was cremated, but this tooth was saved. To preserve it during some war, it was taken to Jaffna, having some varied adventures on the way. Here the Portuguese captured it. In vain, a Buddhist king offered vast sums to redeem it. It was considered as a heathen idol; and was powdered in a mortar publicly by the Archbishop of Goa, before the whole court, and the fragments thrown into the sea. Just here, Buddhists smile, hinting that eastern cunning has often matched western force; and assert that only a copy was given up to the Portuguese, and the real relic was kept safe. At all events, before long the present one was exhibited, and has a well-known history ever since. By treaty, it was surrendered to the English, who restored it soon after. There it is still, kept now in the innermost of seven bell-shaped shrines of silver or gold, encrusted with precious stones, safe behind some bars, with a silver table in front to receive the flowers offered to it.

Once a year at least all Kandy keeps high festival for the "tooth process-

sion." It is said that the tooth itself never quits the temple, but an empty shrine does duty for it. From the temple they start. The "devil dancers" in grotesque masks leap on in front; tom-toms beat, and pipes blow; cressets with burning incense and other perfumes wave aloft; a long row of elephants display the wealth of the temple and of the old Kandian families; on the largest of all is the magnificent shrine, probably without the tooth. They go to Paredeniya and back.

Paredeniya! Were I a botanist, no doubt I would tell of the wonderful gardens here. But I'm not. I recall the avenue of India rubber trees (*Ficus elastica*) with their contorted, snake-like roots. But when we got to the palms I was rather stunned. Were there sixteen kinds? Or sixty? Or a hundred and sixteen? Or sixteen hundred? When the guide began: "This is the cocoanut palm. It has exactly one hundred uses. They are"—he glibly rattled on. I endured this. He went on, "But this is little compared with ——" I could stand it no more, but got out as fast as possible.

PERSONAL MENTION

The degree of S. T. D. has been conferred upon the Rev. Chas. M. Nickerson, of Lansingburgh, N. Y., by Hobart College.

The Rev. T. W. McLean expects to sail for England, July 15th. His address will be, care H. Gaze & Son, 142 Strand, London, Eng.

The Rev. J. O. Davis has resigned the rectorship of St. John's parish, Bellefonte, Central Pennsylvania, and accepted that of Christ church, Beatrice, Neb. He will enter upon his duties at the latter place, the first Sunday in August.

By the advice of his physician, the Rev. H. M. Johnson has resigned the assistantship of St. Simeon's, Philadelphia, Pa., and has accepted the rectorship of Christ church, Millville, N. J. Address accordingly.

The address of the Rev. F. R. Graves, after July 20th, will be Wuchang, China.

The Rev. Wyllys Hall, D. D., having resigned St. Paul's church, Marquette, Mich., and accepted a call to All Saints' church, Pasadena, Cal., desires to be addressed accordingly after July 7th.

Mr. W. J. Gratian, organist of Emmanuel church, Old Orchard, Mo., has been appointed organist and choir-master of St. Paul's, Des Moines, Iowa.

The address of the Rev. John P. Tyler will be, after July 1st, Millwood, Clarke Co., Va., instead of Westover, Va.

The Rev. J. M. Clarke, D. D., having resigned his professorship at Nashotah, and accepted the position of chaplain to the Bishop of Central New York, may be addressed at Syracuse, N. Y., after August 1st.

The Galesville (Wis.) University has conferred upon the Rev. J. J. Hillmer, professor of languages at the Winona (Minn.) High School, the degree of Ph. D., on merit at the last commencement exercises.

ORDINATIONS.

June 28th, at St. James' church, Bozeman, Mt., the Rev. J. C. Quinn, D. D., and the Rev. F. W. Oram, were advanced to the priesthood by Bishop Brewer, after which the Holy Communion was celebrated. The sermon was preached by the Rev. J. W. Van Ingen. The Rev. Dr. Quinn was presented by the Rev. F. B. Lewis and the Rev. J. W. Van Ingen; the Rev. F. W. Oram by the Rev. F. T. Webb and the Rev. C. H. Finley. The service was one of deep interest, and was most impressive.

On Tuesday, June 30th, at Christ church, Bethel, Vt., the Rev. Alfred H. Wheeler, of Island Pond, and the Rev. Geo. A. Wilkins, of Christ church, Bethel, were ordained to the priesthood. The two candidates for the priesthood were presented by the Rev. Homer White. The sermon, an unusually able discourse, was preached by the Rev. J. C. Flanders.

MARRIED.

ABON-DOUGLAS.—In Grace church, St. Francisville, La., June 18th, by the Ven. Archdeacon Wm. K. Douglas, D.D., the Rev. Joseph Narbonne Abon, of Washington, La., and Miss Ethel Douglas, youngest daughter of the officiating clergyman.

OBITUARY.

STERLING.—Entered into rest, at San Antonio, Texas, July 1st, 1891, Emily Augusta, daughter of Wm. H. and the late Susan Sterling, formerly of New York City.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

APPEALS.

OUR Young Men's Institute will be sold over our heads, unless we can buy it. \$1,500 only wanted. Catholics, please help; we are very poor. RECTOR, All Saints', Kingston, Ont.

THE Brothers of Nazareth appeal for \$1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 158 East 125th st., New York, and to Brother Gilbert, 331 East 130th st., New York.

THE GENERAL BOARD OF MISSIONS.
(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the *Spirit of Missions*.

COLORED WORK AT TYLER, TEXAS.

The Bishop of Texas, by the love he bears his people, and the interest felt in that class of our population peculiarly committed to his care, is constrained to make this appeal. Tyler has about 3,000 colored people among its inhabitants; of these, it is estimated that not more than 700 attend regularly any place of public worship. Our own Church has so far done nothing for them, or for their children. The interest on our part, long felt, is just being developed. Yet many are found anxious to secure for themselves and for their children, the benefits of the Church services and training, and, with God's help, we are determined to provide for them this inestimable blessing. The Bishop has sent an earnest and most worthy man, the Rev. Jas. J. N. Thompson, to undertake the work. He has been in Texas several years, studying and working, and was ordered deacon last December, at Tyler. He will have the active sympathy and co-operation of the Rev. C. H. B. Turner, rector of the parish, and of earnest and devoted laymen. For the purchase of an eligible site, and the erection of a suitable building for the double purpose of school-house and chapel, about \$3,500 will be needed, and to secure at least that amount, our people will be forced to rely upon the generous charities and love of our brethren and friends in other parts of the land.

In a short time, it can all be done, if there is a prompt and liberal response. May we not confidently rely upon that? And will not the blessed Lord put it into the hearts of many of his people to give freely?

Information will be gladly given by the Bishop, the rector, or the missionary in charge, and contributions may be sent to Mr. J. H. Brown and H. M. Whittaker, wardens. ALEX. GREGG, Bishop of Texas.

Tyler, Texas, July 1st, 1891.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out-door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.

A. H. NOYES, B. A.

St. Alban's School, Knoxville, Ill.

MISCELLANEOUS.

AN ENGLISH Organist and Choirmaster with many years' experience in the training of vested choirs, is open to accept engagement Sept. 1st. Excellent references and testimonials, and can refer to present position. Address J. S., 55 Hartford Street, La Fayette, Ind.

WANTED.—In an English family, a competent resident governess to undertake the education of 4 children, aged from 4 to 12 years. Apply, giving full particulars, to MRS. D. STEWART MILLER, Font Hill, Cloverport, Ky.

WANTED.—At once, a Choirmaster and Organist for Trinity church, St. Louis. Salary moderate. WM. BARDENS, Rector.

WANTED.—A priest, to assist in Sunday services during the month of August, in a church in Boston. Address "W," care LIVING CHURCH.

FOR SALE.—First-class Stereopticon; easy payments. C. F. L., care LIVING CHURCH.

TEACHER wanted at the "House of the Good Shepherd," Utica, N. Y. School contains about thirty children. Apply immediately. For particulars address either MRS. FRISBIE, House of the Good Shepherd, or MISS JENNIE A. BROWN, 255 Genesee St., Utica, N. Y.

A PRIEST, unmarried, Catholic, desires a parish where an active work can be done. Early Celebrations on Sundays and Holy Days. Address ECCLESIA, care THE LIVING CHURCH.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 537, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

AMERICAN CLERGY and others, visiting London, can find most comfortable board at from \$7.00 to \$15.00 per week, close to Kensington Gardens, and within near reach of railways and cars to all parts. Address, MISSES REID & WOTTON, 39 and 40 Kensington Gardens Square, London, W. Eng.

"THE CHURCH CHOIR" and Circular of the American Church Choir Guild will be mailed to your address on receipt of ten cents. Vacancy department for the use of the clergy, organists, and choir-masters. Address Secretary, 330 Warren ave. Chicago, Ill.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Mississippi, the Sisters of St. Mary Kenosha.

CHOIR AND STUDY.

CALENDAR—JULY, 1891.

12. 7th Sunday after Trinity.	Green.
19. 8th Sunday after Trinity.	Green.
26. St. JAMES, Apostle.	Red.
26. 9th Sunday after Trinity.	Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

It has pleased some one to address a letter of virtuous and quasi-ecclesiastical remonstrance to one of our contemporaries, calling sharply in question certain characteristic features of the recent exceptionally successful Chicago Choir Festival. It is a pity that a diocesan organization conducted under a bishop at once so Churchly and dutiful as Dr. MacLaren, and moving so steadily along orderly lines and precedents, cannot enjoy immunity from haphazard strictures. Truth is, this great guild lies immediately under the presidency of prominent priests of the diocese, while the Bishop is both titular and active patron and counsellor. The great numbers taking part in the public work of the guild, settled the question of locality. It was the Auditorium *ex necessitate*. This place had nothing to do with the solemnities and proprieties of the festival, which, avowedly, was a decent and becoming delivery of a well-considered programme of sacred music. The ordinary secular and artistic uses of the building are simply out of the question. Theatres, opera houses, and even concert halls, are continually utilized for evangelistic and religious assemblies. Any well-informed Churchman knows that the errand and occasion of religious purpose sanctify and dis-infect any place, however unsavory. The Auditorium, however, was, in general terms, altogether unobjectionable for such a function. Besides, the Bishop with scores of his clergy in attendance, completed the sanction of the occasion. As to the musical selections, the objector should know that any religious music may be sung in any avowedly sacred concert—that masses, oratorios, sacred cantatas, are sung in unconsecrated places throughout Christendom, without cavil or unfriendly comment. There is no text or music more "sacred" than the oratorio of "The Messiah," and that is sung oftener than almost any other work of similar magnitude, sacred or secular. As to "sacred vestments," none were used. The cassock and cotta are not "sacred," a term sharply restricted to vestments appropriated to priestly functions. Even Dr. Locke appeared very properly vested in cassock and cotta, as the duties of the evening plainly suggested.

It is officially announced that Tschalkowsky, the great Russian composer whose presence and compositions gave such *eclat* to the opening of Carnegie Hall, in New York, has completed arrangements for bringing a full choir of men singers—Russian chorals—to this country in the fall, for a series of concerts. We may trust the most intelligent and discriminating of our travelled musicians who agree that the choral worship of the Greek ritual in the principal Russian churches, stands alone in its unworldly majesty and impressiveness. The same general characteristics also mark the

higher choral compositions, lyric and dramatic. Something new and fascinating may be confidently looked for. Certain structural peculiarities differentiate Russian composition from the musical art of Europe. Added to this, are the recognized qualities of an artistic genius stamped with a strange and masterful individuality.

The vested choir movement progresses in England with surprising vitality, taking into account the stereotyped conditions and manners of ecclesiastical, as well as social, life. We read in an English paper: "It is chronicled as a notable fact that whereas, 20 or 25 years ago, there were vested choirs in only 7 of the Liverpool and suburban churches, now there are no less than 53. The fact is, of course, that a vested choir is one of those moderate and modest improvements which have ceased to be a party badge, being adopted by reverent clergymen of all schools."

The commencement season prevailing throughout June, the country over, brings to the surface interesting statistics of beneficence and endowment, everywhere, it seems, save in our own Church which is suffocated under the plethora of its millionaire membership, among whom a dead silence prevails for the most part. The academies and colleges of our denominational friends are "in clover" this year. There is the Barnum legacy, a gift of \$100,000 to the Tufts College (Universalist); the great gift of \$1,000,000, or more, from Mr. Rockefeller to the Chicago University; Yale has received another new "dormitory," besides the recent professorship founded by "the Morgan family;" Mr. Moody's Seminaries are to have generous and costly additions; Vassar is promised a new library building; Mr. James B. Colgate presents \$1,000,000, additional to earlier munificent gifts, to the trustees of the Colgate University (Baptist), at Hamilton, N. Y. Williston Seminary, in Easthampton, Mass., celebrates its fiftieth anniversary since its foundation, under the generous hands of Samuel Williston, the frugal button-maker; and over 7,000 pupils have enjoyed its educational care. Under the co-operation of his widow, Mrs. Williston, who died but a few years ago, the seminary is now in the enjoyment of an income from a Williston endowment of over \$1,900,000! Not a few others experienced decided fiscal invigoration. Only our own colleges, seminaries, and schools, for the most part, remain in their chronic condition of neglect and poverty. It is a pregnant fact that most educational benefactors were artificers of their own fortunes, hard workers at the start, who had learned the value and advantages of wealth through life-long struggle and frugal industry; mostly simple, plain men, as Cooper, Vassar, Drew, Williston, Durant, Colgate, Cornell, Packer. Few of them were well, or even passably, educated. And to this class, it seems, our future must look for exceptional educational and philanthropic endowment.

THE SOL-FA NOTATION.

To the Editor of The Living Church:

Some weeks ago, I noticed in your paper an allusion to the fact that the names of the notes of the scale were taken from the initial syllables of the

lines of a Latin hymn. I find in my scrap book this fuller account:

"*Ut queant laxis*," from which the names of the notes in the musical scale are named, is the hymn appointed centuries ago by the Roman Catholic Church for St. John the Baptist's Day, and used ever since in the same way. Guido d'Arezzo, a Benedictine monk, was the first person to adjust the elements of the diatonic scale in a scientific manner. The hymn to St. John the Baptist was then (the tenth century) in frequent use, and to the six notes of the hexachord he appropriated the first syllables of the lines of the first verse, viz: *Ut* (do), *re*, *mi*, *fa*, *sol*, *la*. It is said that *si*, for the seventh grade, was added afterward from the first letters (S. J.) of the two words that form the last line, *Sancte Joannes*. The words of the hymn are peculiarly suitable as a prayer for choristers. Rowbotham, in his "History of Music," tells the story as follows: "It happened that a monk named Guido, of the monastery of Arezzo in Tuscany, sitting one evening at vespers, in the chapel of his monastery, heard the hymn to St. John the Baptist being sung by the choir, and this is the hymn which he heard:

"*Ut queant laxis
Resonare fibris,
Mira gestorum
Famuli tuorum,
Salve polluti
Labi reatum,
Sancte Joannes.*"

And he noticed that the first syllable of each succeeding line was exactly one note above that of the line before it, and that the syllable of the fourth line, *Famuli tuorum*, was a semitone above the third, but all the others were tones. And taking the notes of these syllables, he found they made up together six notes of the scale, namely, from C to A, having the semitone E F in the middle. And it seemed to him that if he were to take these notes as a formula, and apply them to the various music that was to be sung, he would be able perfectly to show when tones and when semitone occurred, which was the great perplexity of the musical notation of the time. * * * But he must find names for them which had nothing to do with musical associations. And what could be better than the very syllables of the hymn to which each note was sung? Indeed, thinking over his divine discovery, * * * he could not but regard it as a direct inspiration from St. John himself, and accordingly he determined to consecrate it by names drawn from his hymn."

The tune to which the hymn was originally sung, and a further explanation of the formation of Guido's scale, may be found in Rowbotham's History, vol. iii, pp. 408-441. N. M. H.

SHEET MUSIC.

From Arthur P. Schmidt, Boston. *Acht Charakteristische Stucken für Pianoforte*, von Bruno Oscar Klein, No. 8, *Abendlied* (Evening Song): A delicious bit of reverie, too brief, if in any way faulty, requiring poetic conception and interpretation; not difficult. *Prelude Apassionata*, "The Rivulet," composed for the piano by Henry Holden Huss, original and interesting in form, although the *motif* is familiar enough; having a lyric ripple, and vehemence, too, of its own; very beautiful and engaging under sympathetic and well-schooled fingers. "Angels' Lullaby," a string quartette, by Alfred De Seve. Very delicate and mystical, while very simple in form; a lovely episode for a musical evening at home. "Ballade of the Song of the Syrens," words by C. J. Lee; for tenor or soprano; written by Henry Holden Huss, and dedicated to that delightful soloist, Mrs. Theodore Toedt. The accompaniment, by itself, constitutes a consummate song without words, exceedingly rich in both harmonic and melodic expression, developing, as it does, the weird poesy of a lovely theme. The composition will rank among the "best things" of this accomplished writer. "Annabel Lee," song, by Geo. W. Marston, who has produced a charming musical transcription of these most musical verses of Poe. Baritone or

tenor. The tempo indicated seems rather rapid for the best expression. "Songs by the Sea," for two sopranos, by Mrs. H. H. A. Beach; graceful and interesting. "Eye hath not seen," contralto solo, from the cantata of St. John, by J. C. D. Parker; religious in spirit, and adapted for an offertory solo. Also from the same firm, "Come unto Me," a Communion anthem, four parts, by W. L. Blumenschein, carefully written and effective. Barcarolle, "See how the night," (from *Batiste*), by J. Hagard Wilson, opening with solos for the four voice parts, concluding in a lovely quartette; an exceedingly graceful composition for equal and well-trained voices.

From Clayton F. Summy, Chicago. Two lovely songs by Vittoria Carpi, with English and Italian words: "Thou knowest not love," serenade, and "O Fair René!" both easy, and interesting. Also two numbers (11 and 12) of the fifth series of the octavo edition of Church music, by C. A. Havens, —a *Deus Misereatur*, four parts, in six flats, with striking transitions into related keys, and interesting, *en evidence*, that the Church canticles are being introduced into the musical worship of the Baptist Church, in which Mr. Havens officiates as organist. And a sacred part-song, "My Heavenly Home," largely in choral recitative, very simple in form, and likely to prove very effective if delivered with feeling.

MAGAZINES AND REVIEWS.

The Leonard Scott Publication Company sends, for June, *The Fortnightly Review*, with eleven papers. Sir Charles Dilke makes a sorry *expose* of the almost incredible insufficiency and inefficiency of "The British Army in 1891." Canon Benham contributes a valuable account of the late Archbishop Magee, who united in felicitous relation a brilliant wit with spiritual vigor, high scholarship, and ecclesiastical devotion of an exalted type. Theodore Watts writes in a dogmatic, insular way of "The Future of American Literature," amusingly and provokingly confounding all American literature with the English, because, forsooth, Americans speak the English language! By the same token, there can be neither Scotch, Welsh, nor Irish literature because the living literature of these peoples is in the English language! Apart from those sporadic eccentricities, such as Walt Whitman and Bret Harte, *e. g.*, Mr. Watts professes to recognize no traces of an American literature, impudently gathering up the residuum as English literature, to be estimated under the critical canons of English scholarship and learning. Possibly he might take a wider view of the subject were he to consult Mr. Stedman's valuable compilations in "American Literature." Assuredly, among novelists, Cooper, Hawthorne, Ware, Simms, Stevens, Rowe, Stowe, Holland, Howells, James, and Hawthorne (Second) may count for something; in history, the two Bancrofts, Hildreth, Motley, Prescott; in poetry, Bryant, Whittier, Holmes, Longfellow, Lowell, Lanier, Bockler, and Taylor, and Stedman; and in law, Kent, Taney, Wheaton, and Wharton. Surely a healthy, intelligent scholar may find something better, with an unmistakably American flavor, than our occasional freaks and cranks who capture an ephemeral notoriety. Mabel Robinson reviews the Paris Salons of 1891, with excellent discrimination. The paper, most notable, however, because most reprehensible and revolutionary, is "Letters in Philistia," by Grant Allen. We can recall elsewhere no such bitter and vituperative arraignment of current English letters and literature, such wholesale and incendiary denouncement of recent generations, as in this mad, insane diatribe of pessimism and revolt. And all because English thought, and literary art, and prevailing social life, are clean, orderly, with a distinctly religious and reverent Christian quality, and because they furnish neither footing, encouragement, nor support for the utter obscenity, beastliness, and blasphemous anarchy of French authors and their productions. He might fall back for a crush of comfort upon

"Ouids" and her unclean brood of voluptuous stories: and there should be further encouragement in certain developments of Mallock, Leslie Stephens, Huxley, Harrison, and others. Mr. Allen is horribly in earnest, desperate, defiant: and if he can break up, and confound, and corrupt the existing cultus in religious, literary, and social life, he will spare nothing good, pure, and holy. Our own agnostic incendiaries, as Saltus, Fawcett, and the rest, are likely to take courage from this violent explosion. There is nothing new or wonderful, after all, in the bitter hatred of blasphemy, lust, and anarchy, aesthetic, spiritual, or social, for the civilization of Christ and Christianity. In Edward DeLille's sketch of "Boudelaire; the Man," a little further on, Grant Allen's ideal *littérateur* is sketched with painful, even revolting vigor, one of those gifted, erring souls who love darkness rather than life, sheer pagans buried in their own lusts, and virtually suicides, even in young manhood! From such we devoutly pray, "Good Lord, deliver us." The Editor winds up this painfully brilliant number worthily in "A Modern Idyl," in which he travesties, to obscene ends, the ministerial life of a Baptist fool and knave-of-straw, in an imaginary American city "out west," a foul morsel that should, for the nonce, afford Grant Allen a brief encouragement.

The *Nineteenth Century*, June. The most important article in the number, and indeed among the entire range of recent "Newman" literature, is Wilfred Ward's "Witness to the Unseen." Indeed, the paper enters upon a larger field in which the great Cardinal falls into secondary relation. While a resolute champion of the Roman Catholic faith, he serves, at least in the present instance, with equal effectiveness, the ancient Catholic faith and its philosophy before the separation of East and West, and before "Romanism" as we find it, had existence. Mr. Ward is at once thorough, valiant, and chivalric in his highly-bred courtesy. He provides an exceedingly able, and what we shall assume to be an irrefutable, argument establishing evidential verity of the Unseen, demonstrating unerringly, in the mouths of "two or three witnesses," the boundary lines of the spiritual realms shown forth in revelation, and attested in the universal concurrence of Christian consciousness. He interrogates Kant, Tennyson, and Cardinal Newman, respectively, as to the offices of intelligent, skeptical philosophy in its ultimate helpfulness in pointing out and determining the validity of the Faith as the necessary and highest end of living. His reasonings are beautiful, clear, and his illustrative citations from these great witnesses have the full force of demonstration, showing that criticism is not of the essence of skepticism, and that he who, at the outset, doubts wisely, will before the end find the certainties of belief. These great witnesses concur that the final evidences are to be sought for in actual life, in the sphere of action, of duty, in the realms of experience and obedience; knowledge, hope, and duty, together and in turn bringing into clear and irresistible light, the hidden things of God. It is full of quotable passages, and must prove of inestimable service to those seeking and needing a sound philosophy of belief. Here is a condensed summary of his method: "With Kant—in the passages I have cited and elsewhere—the sense of law is foremost; for Tennyson, the depths revealed in the power of the human heart to love, occupy a large space; while Newman—combining in his nature the philosopher and the poet—finds at once the sense of law and of deepest personal love in conscience, and appeals to both as testifying to a personal lawgiver and a God of love." And his conclusion is surely ours; "Catholicity is not a refuge from unwelcome conclusions of reason, but the ultimate resting-place of that highest reason which justifies its claims from the beginning by its resolute opposition to a skepticism which would reduce religious knowledge—nay, all human knowledge—to an absolute nullity."

ENGLISH MEN OF ACTION: Warwick the King-maker. By Charles W. Oman. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, 60 cents.

This series of admirable biographies is growing steadily in extent as well as in favor. There is nothing better in its way, of brief and pithy sketches of the men that all the world ought to read about.

THE CHURCH OF THE FIRST DAYS. Lectures on the Acts of the Apostles. By C. J. Vaughan, D.D. New Edition. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.75.

One who reads the first of these twenty lecture-sermons will be eager to read them all, if he desires to study the first era of Church history in sincerity and truth. The author takes the inspired record as it reads, and does not assume to read the record by an inspiration of his own. The result is a vivid presentation of the times and truths which are set forth by St. Luke, as a simple narrative of indisputable facts, from which the present order of the Church and present duty of Churchmen are inferred.

UNIVERSITY SERMONS. First Series. PASSIONIST SERMONS. EASTER IN ST. PAUL'S. ADVENT IN ST. PAUL'S.

Sermons by H. P. Liddon, D.D., D.C.L., LL.D., Canon of St. Paul's Cathedral London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. \$2.00 per vol.

It is hard to realize that the eloquence of Liddon will be heard no more in the centre of sanctified learning, nor from the pulpit of London's cathedral. The sermons which he has given to the world became classics long before he ceased to preach, and they will be considered as necessary furnishing for every clerical library for many a year to come. What wonderful discourses they are, bearing upon every page the marks of profound scholarship and lofty thought, worked out with the most conscientious painstaking, and addressed to the very heart of the world! The first of the volumes is the first series of his university sermons. The others are collections of sermons preached from the metropolitan pulpit. All of Liddon's published works and many of his sermons hitherto unpublished are to be collected and issued in a set of uniform binding, of which these volumes are a part. They will be welcome additions to many libraries, and mines of thought which will abundantly repay the working student.

THE PHILOSOPHY OF THE INCARNATION. By the Rt. Rev. Alex. C. Garrett, D.D., LL.D., Missionary Bishop of Northern Texas. New York: James Pott & Co. 1891. Pp. 160.

These are the Baldwin Lectures for 1890, under the titles of "The Philosophy of the Infinite," "Evolution-Spencer," "Idealism-Hegel," "The Person of Christ," "Sin," "Redemption," and "The Kingdom of God." Their purpose is to contribute something toward showing that the Incarnation supplies the principle of unification between faith and reason, religion and philosophy, dogma and science. It is indeed a large subject to cover in seven lectures, but if the treatment is not exhaustive it is suggestive. As to the place of the Incarnation in the plan of the universe, the view of the author is that it is fundamental, and not a mere expedient to counteract the evil of sin. It touches the whole creation, every child of man, every physical element in nature, as well as every moral and spiritual principle of the soul, and propagates itself through the medium of a divine organization. The argument is sketched in broad, clear outlines by the Bishop, who has a wide knowledge of what human philosophies and religions have to say, as well as a firm grasp on the Faith once delivered to the saints. It is a happy thing to know that the students of the University of Michigan have such a teacher in the realm of philosophy.

THE PRYMER or Prayer Book of the Lay People in the Middle Ages. Edited by Henry Littlehales. London: Longmans Green, & Co.; Chicago: A. C. McClurg & Co.

This is a volume which will be highly prized by English liturgical scholars. The manuscript copy from which it was taken is preserved in St. John's College, Cambridge, and dates back to about the year 1400. It is therefore one of the oldest in existence. The best account of the Prymer is given by Maskell, in the third volume of the *Monumental Rituals*. It is there shown that this title does not apply to an elementary

book of religious instruction, but to a book of devotions. It is in fact an abbreviated and simplified Breviary for the use of the laity, with the addition of occasional forms such as the Litany, dirge, etc. It is probable that Prymers were in existence in the English language as early as the year 1300 A. D. and were amongst the most common of the books of that period (1300 1600), of which the British Museum and University Libraries in England contain so many that they may be "counted by hundreds rather than by scores" in spite of the ruthless destruction meted out to the literature of the preceding centuries by some of the extreme reformers. The peculiar interest attaching to the Prymer arises from the fact that it is in a very real sense the precursor of the English Prayer Book. It was natural that when it was determined to reduce the Breviary to a simple and popular form for public use, the existing examples of the same character so long familiar in private devotion should have had no small influence. Maskell supposed that the manuscript which he reprints was "the earliest of them all," and though in his last edition he states in a foot-note that a friend has informed him of the presence of such a manuscript in St. John's College, Cambridge, referring no doubt to the one now published, he seems to have known nothing of its age or value. It is evidently older than his own and is perfect, with the exception of one leaf. A second part is promised containing the Introduction and Notes.

THE GENERAL ECCLESIASTICAL CONSTITUTION OF THE AMERICAN CHURCH: Its History and Rationale. The Bohlen Lectures, 1890. By William Stevens Perry, Bishop of Iowa. Delivered in the church of the Holy Trinity, Philadelphia. New York: Thos. Whitaker. Pp. 291. Price, \$1.50.

The Church in these United States will long maintain the grateful feeling of its debt to the thoughtful, keen, and orderly historiographer of her inception and life, who was the chosen lecturer of last year on the Bohlen Foundation. His review of the field of events is so searching, calm, and comprehensive, his grouping of associated movements and their effects on the march of her history so clearly discriminating, cautious, and wise, that one feels glad in every step which is unfolded, to submit the guidance of our vision to a mentor of felt authority. Bishop Perry's general theme is founded upon the General Ecclesiastical Constitution of 1785 and 1789, and of course to a larger extent upon the latter, which served to bring about the union of the churches in the States. Very cleverly does he bring out, for the need of present times, the principle established in the second article of the recommended constitution of 1785, which was incorporated into the constitution of October, 1789: on page 109: "The ratio (of representation) was fixed not on the principle of wealth, importance, size, or numbers, but on the ground of an entire parity of rank in the respective States or dioceses, whether great or small. It is the testimony of Dr. Hawkes that he had again and again heard Bishop White affirm that 'on no other ground would the dioceses ever have come into union.' As it is we see (there) 'Delaware State,' with its three or four clergy and a less number of laymen, voting as the equal of Virginia, then numbering seventy or eighty clergymen, and assembling as many laymen at its convention. Connecticut, with its twenty thousand Church population, and its score of clergy, claimed no greater share in the Church's legislation than Rhode Island, with its few hundreds of people and two or three clergymen. Diocesan equality is here asserted: and, indirectly, diocesan independence in all matters not specially surrendered for the great end of union, since any diocese was authorized to demand a vote by orders, and in this mode of voting, each diocese, or—as the expression then obtained—the Church in each State, was equal and stood by itself." The history of events current with the establishment of the 1789 constitution is clearly and pleasantly related, and its principles are plainly pointed for the government of the "American Church," as Bishop White loved to call it, so long as that constitution shall remain.

In the July number of *Babyhood*, Dr. David Warman publishes a valuable paper on the subject of difficult dentition and lancing the gums. Mrs. Felix Adler describes a plan for providing poor children with sterilized milk; Mrs. Christine Terhune Herrick contributes practical "Hints for the Toilet of Children," and various writers discuss such topics as "A Clothes-Basket Bassinette," "A Defense Against Mosquitoes," "A Folding Bath Tub," "A Protest Against Whipping," "Smiles and Frowns," etc. The Nursery Problems deal largely with seasonable subjects, such as "Fruit in Summer," "Summer Dress," etc. Babyhood Publishing Co., 5 Beekman St., New York.

The publication in a volume of Bishop Doane's Addresses to the Graduating Classes of St. Agnes' School, during the last twenty years, announced for June by Mr. Whittaker, has been postponed until September 1st.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

PAMPHLETS RECEIVED.

ANNUAL Report of St. Mary's Orphanage, Providence, R. I.
THE EXTENSION OF THE INDEFINITE, a Sermon for the Times, by the Rev. Omnia Omnibus.
YEAR BOOK of All Saints' Church, Worcester, Mass.
AM I A JEW OR A GENTILE, by Thomas A. Davies.
ANNUAL Report of the Massachusetts Institute of Technology.
ANNUAL Catalogue of the Massachusetts Institute of Technology.
THOUGHTS ON THE HOLY COMMUNION. Edited by Anthony Bathe. Detroit, Mich. 10 cts.
CATALOGUE of Hobart College. 1890-1.
THE CHURCH CLUB OF CHICAGO. Address by the President, David B. Lyman.
YEAR BOOK of St. James' Church, Philadelphia.
HANDBOOK of the Brotherhood of St. Andrew.
HARVARD UNIVERSITY. A Brief Statement.
CATALOGUE of Trinity University, Toronto.
SOCIAL DISEASES AND WORSE REMEDIES, by T. H. Huxley, F. R. S.
THE CLAIMS OF THE WEEKLY EUCCHARIST, by PETER HENDERSON, 1822-90. A Memoir.
PUBLIC HEALTH AND MUNICIPAL GOVERNMENT, by John S. Billings, M. D., U. S. Army.
BISHOPSTHORPE PARK, Twin Lakes, Lima, Ind.
THE VICE OF ORGANIZATIONS, by the Rev. Thos. W. Haskins.
SIXTEENTH Annual Report of the Free and Open Church Association.
NASHOTAH HOUSE, Catalogue, 1890-91.
REPORT of Christ Church Hospital, Phila.
EIGHTH Annual Report of the Executive Committee of the Indian Rights Association.
THE WORLD'S COLUMBIAN EXPOSITION. First Annual Report of the President.
REPORT of the Inspectors of the House of Correction, Chicago.
THE INCARNATION ON THE SOLUTION OF MODERN DIFFICULTIES. Lecture Before the Church Club of New York, by the Rev. Alfred G. Mortimer, D. D.
A CALM REVIEW OF DR. BRIGGS' INAUGURAL. CATALOGUE of the University of Virginia.
AURICULAR CONFERENCE IN THE EPISCOPAL CHURCH, by Rev. Edwin G. Richardson, Milwaukee.
THE CHRISTIAN SOCIAL UNION of the United States.
HANDBOOK of the Union of St. Andrew in Scotland.
FIFTEENTH Annual Report of Church Work among the Deaf.
YEAR BOOK of the Church of the Good Shepherd, St. Paul, Minn.
MORAL RESPONSIBILITY. Charge of the Bishop of Newark.
EARNEST CONTENTION FOR THE FAITH. Charge of the Bishop of Chicago.
THE BOOKS OF THE BIBLE BRIEFLY ANALYZED, by A. Schultze. Pres. Moravian Theological Seminary.
CATALOGUE of St. Matthew's Hall, San Mateo, Cal. 1890-91.
WHAT IS RELIGION, by Thomas Dixon, Jr., with sketch by A. C. Wheeler. (Nym Crinkle)
BIOLOGY: A Sketch of Its History. An Address by Francis Hobart Herrick, Ph. D.
THE UNIVERSITY OF THE SOUTH Magazine, May.
THE UNIVERSITY OF CHICAGO. Official Bulletin II.
U. S. Department of Agriculture. Experiment Station Record.
A VISIT TO THE LAND OF THE MIDNIGHT SUN, by the Rev. S. M. Haskins, D. D., Rector of St. Mark's Church, Brooklyn, N. Y.
YEAR BOOK of Trinity Church, Bay City, Mich.
THE CHARGE of the Bishop of Long Island.
CATALOGUE of Trinity School, San Francisco, Cal.
HEREAFTER. Studies in Eschatology, by Moses Hoge Hunter.
CHURCH CHOIR GUILD Calendar, 1891.
THE FAITH A TRUST. A Sermon by the Rev. Wm. J. Seabury, Rector of the Church of the Annunciation, New York.

THE HOUSEHOLD.

IN SHADOW-LAND.

BY L. L. ROBINSON.

Along the margin of a woodland lake,
Full oft the winding path I slowly take,
And trace with thoughtful gaze the vistas dim
Of that strange world, the shadow-land, within;
A wondrous world, of soft, translucent
gleams,
And forms so real—yet more unreal than
dreams,
For in its depths wave tall and stately trees
That answering bend to every passing breeze;
And at their feet, within the silvery haze,
Sweet shadow-flowers brightly meet my gaze,
With eyes upturned, in trusting love-light fair,
Or heads all lowly bent, as though in prayer;
And oft again, on swift and noiseless flight
Athwart those placid depths, on pinions light—
A shadow-bird flits softly, blithe and free,
To rest, perchance, upon a shadow-tree.

How bright and fair it looks; how calm and
true,
And yet, alas, one zephyr wand'ring through—
A sudden breath—a touch of spirit-hand,
And shattered lies that peaceful shadow-land,
Storm-swept and trembling, till some higher
will
Calms the troubled waters with its "peace, be
still!"

Who knows but that we merely shadows are
Within a shadow world. Above us far
Our truer, better selves, forever bright
Amid the sunshine of eternal light,
While here, amid the changeful, fitful gleam
Of earth's dim realm we idly sleep and dream,
Till some rude blast sweeps o'er our shallow
bliss,
And leaves us yearning for a truer peace.
Grahamton, Ky.

A TRUE STORY

OF HOW ONE COUNTRY PARSON
AND HIS WIFE TOOK A
VACATION.

BY LAURA FRANCESCA.

It was a cheery, bright little parlor,
and though the wind howled in the
evergreens, and whistled and moaned
in the bare branches of the locusts
around the rectory, the bright wood
fire crackled on the hearth and the
amber shade on the parlor lamp gave
such a glow of comfort within that
neither of the occupants felt in the
least depressed or lonely.

"My dear," said the Dr., "I don't
see how we can do it—you see," hold-
ing up the back of an old letter covered
with rows of figures, "you see, when
those two life insurance policies are
paid, the quarterly account of the gro-
cer and butcher, the bill for the last
coal,—yes, and then there's Annie's last
school bill," here the Dr. paused and
drew a long breath.

"My dear," interrupted Mrs. Gray,
who sat at the opposite side of the
table, busily doing the week's mending,
"we cannot be too thankful that that
miserable father of hers went to Aus-
tralia just as he did. I don't know any
bill that I have more satisfaction in
paying than Annie's school bill. I feel
as though it were a kind of thank-
offering that the Lord took him away
before he had broken the hearts of
Julia and the children."

Dr. Gray sighed and resumed: "Well,
when you add all those items together,
the amount left would hardly pay
travelling expenses, let alone four or
five weeks' board in the city." For a
few moments neither spoke; the Dr.
was thinking of all the plans he had
made of searching up some matters in
which he was interested, in the large
city libraries, of spending days in the
book stores looking over the stores of
volumes, and perhaps being able to
add to his own library a few choice
ones; of hearing some one else's sermon
on Sunday instead of his own; of a re-

union with his old college friends—
and was all this to come to naught for
the sake of a few dollars! Why, he
could look around him and count half
a dozen families not a stone's throw
from him whose income for a day
would have given him all the rest he
needed. But Dr. Gray had learned
from a child "not to covet or desire
other men's goods," and he quietly
leaned back in his chair and closed his
eyes, as he had a habit of doing when-
ever he had a knotty question to set-
tle. His face had a weary look. He
needed a rest and change. Trifles in
the parish had begun to trouble him,
and in his sermons he felt that he was
"getting in a rut." Then (and he
glanced over at Mrs. Gray), is not she
tired, too, with the unaccustomed
work in the house which devolved upon
her, the mother's meetings, the young
people's guild!—dear little wife, he
thought, needs a change as much as I
do.

The Grays, as you may have surmis-
ed, were not a young couple. They
had passed middle age, and after years
of hard work in large city parishes, Dr.
Gray had made a literary venture, and
met with great financial losses. He
was ready to take his bishop's advice,
and returned to the quiet country par-
ish of St. Mark's in Glenholm, not
many miles from New York. As his
parish consisted largely of summer res-
idents, the Dr. preferred taking his
vacation in the winter, and in the one
to which our story relates, he had
planned to go to New York with Mrs.
Gray, and not only have a change him-
self but give her one also. Their fam-
ily at home consisted only of himself
and wife, and a man of all work. James
not only busied himself making
fires, scrubbing floors, waiting upon
table, etc., but also made himself use-
ful about the church in various ways,
sometimes putting up wreaths at
Christmas, now and then ringing the
church bell, to which duties he added
that of keeping the Dr. informed of
the contents of the daily paper, which
paper he perused faithfully every even-
ing. He had gotten to be considered
as one of the family, and in case of the
prospective vacation being an accom-
plished fact, it became a problem what
would be done with James.

"I have it, my dear!" said Mrs. Gray,
putting up her work and drawing the
rocker nearer the fire, "I have it! What
do you say to our looking up a small
unfurnished apartment? We could
not pay for a furnished one. Besides,
one could not be hired for from four to
six weeks. Of course it couldn't be in
the most desirable neighborhood, but
if we can get one of three or four
rooms and a bath, why, James could
go with us. We could pack such things
as we would need in three or four
trunks, and with a kitchen, a bed-
room, a small room for James, a parlor,
in which we could sit and also dine—
we could camp out in a city flat. Why
not? I doubt if the inconveniences
would be any more, if as much, as
camping in the woods in summer. It
might not have—well, we'll say—as
airy a sound, but we'll get as much
pleasure out of it, I dare say."

The thing being decided, Mrs. Gray
hunted up advertisements of small
flats, and after a trip to town, and
rides on the elevated and cross town
cars, climbing endless flights of stairs,
and having many peeps into one side
of life of which she knew very little,

a flat was found. It was conveniently
situated as to libraries, churches, pic-
ture galleries, etc., and not inaccess-
ible to their few friends whom they
had known in other years, and whose
friendship had been a solace to them
in times of trial. Of course the loca-
tion of the flat was not in many re-
spects as desirable as they would have
liked; but as they both settled the
matter after talking it over and de-
ciding to take it—what could we ex-
pect for sixteen dollars a month, and
only for a month or six weeks?

Then began the getting ready. Three
or four large packing trunks were put
in requisition, and the little rectory
showed signs of commotion when tea-
pots and portfolios, cooking utensils
and books, china and blankets, lay
snugly packed in close proximity, and
the exclamations of "Don't forget the
clock," and "Help me to remember the
silver and rugs," answered from one
to another till finally the trunks were
packed, and James busied himself rop-
ing them up, putting the head onto a
barrel, and at last getting them safely
off to the depot. The house [was se-
curely locked and barred, and the
Grays were on their way to the city.
They found upon reaching their des-
tination that as a surprise, a cousin
of Mrs. Gray's had anticipated them,
and two or three articles of furniture
were already waiting them, and it was
a very easy thing to get two or three
more at a second-hand store, and in
less time than I shall be telling it,
James' strong arms had washed the
floors, scoured kitchen shelves and put
up nails, till the little parlor was
ready for rugs, and the kitchen floor
and range shone like new. The parlor
of the flat had three bright sunny
windows, but the outlook was not in-
teresting, clothes lines on pulleys
were stretched from window to pole,
and almost any day some one's wash-
ing was dangling in the air. But often
between the lines Mrs. Gray could
catch glimpses of sometimes a sweet
baby face, and sometimes a silvered-
haired grandmother in her rocker by
the window reading, while above her
head hung the canary in its gilded
cage. These and many other home
scenes in the opposite flats furnished
food for thought and imagination.
Usually she kept the sash curtains
drawn. But one morning she called
her husband to come to the parlor
window and see if there was no beauty
in pulley lines. There they hung in
graceful curves like so many ropes of
diamonds swaying and resplendent in
the morning sun; for the ice-storm of
the night before which wrought such
ruin over the country, had covered
these ugly lines and made a thing of
beauty of them.

"How short a time it has taken to
make this little place look comfort-
able," said Dr. Gray to his wife, "but,
there is one thing we lack. You know
I have a bad habit of taking a nap
sometimes in the afternoon, and we
really ought to have a lounge; what
do you think of this?" Whereupon
the long packing trunk which Mrs.
Gray had covered with a comfortable
and some bright cretonne, and so im-
provised a seat, was quietly drawn to
within about two feet of the side wall;
and placing the cover of a packing
case on the end, he leaned it against
the wall, and putting up his pillow,
demonstrated to Mrs. Gray that no
lounge could possibly be nicer.

James, with Mrs. Gray's assistance,
soon had the table laid in the little
parlor which was to answer also for
dining-room, and with the snowy ta-
ble linen, the bright silver and pretty
china, in the glowing light of the am-
ber lamp, it certainly was far from
being a disagreeable camping ground.

The two amused themselves morn-
ings in finding the big German baker
with whose "vrow" they struck up a
useful acquaintance, and the French
market-man who served them with
choice meats, the grocery man who
extolled his Quaker oats and creamery
butter, and with the bottled and con-
densed milk, what more could they ask
in the way of table viands, "and all,"
as prudent Mrs. Gray expressed it, "at
such a trifling cost."

James, too, found his entertain-
ments. He took nightly walks down
Broadway and the avenues, was made
welcome at Brotherhood meetings in
the chapels, listened to the free lec-
tures in the large hall at Cooper
Union, and being fond of music, found
himself on Sunday at choral services.
Now I should make too long a story
if I were to tell of the pleasant even-
ings, when they dined with old friends,
and college jokes were rehearsed, of
the lunch parties where Mrs. Gray met
old school-mates, of the lectures, the
sight seeing, the visits to libraries,
the good sermons, up to the times, to
which they listened; and their visits
to the "Old Homestead" and "The
County Fair," to which some dear
friend sent them tickets, and of the
little note with an enclosure from the
same dear friend when she found
them camping out.

And so the vacation was drawing to
its close; and Dr. Gray and his wife
were going back to the rectory and
church, fresh, rested, full of new
thoughts and plans, happy in feeling
they had not been forgotten by old
friends; and ready for faithful, vigor-
ous work in the parish. Who shall
say that to a parson with a small in-
come, this was not a good way of tak-
ing a vacation?

GUILD WORK AMONG THE
BOYS.

BY HARVEY S. FISHER.

I.

A sound theory of the methods best
adapted to bring creed in touch with
character can be attained in no better
way than by a close and critical exam-
ination of those in constant use, of
their success or failure. Just this has
led the writer to conclude that the
guild system of the Church is based
upon a right view of her mission in
the world. She is to reach the masses.
A special work is to be done, and ma-
chinery of some sort is needed with
which to do it. Guilds have been con-
tempuously called ecclesiastical ma-
chines, and such they undoubtedly are.

In strictly scientific language, a ma-
chine is said to be a contrivance by
means of which the force can be ap-
plied to the resistance (*i. e.*, the work
to be done) more advantageously. To
this we may add the scientific truth
that force is dissipated and wasted
unless a machine is used to make it ef-
fective. This is the special function
of the guild; it is a means by which
the power of the life that abides with-
in the Church of Christ may be applied
to the benefit of all sorts and con-
ditions of men. The guild, therefore

has its place in this happy day of restoration and of renewed vitality in the American Church.

It is now the aim of every active parish to do something for every one, and to have something for every one to do. In far too many instances, however, this admirable theory has not yet been reduced to practice. Surely there is work enough to be done and to spare. There ought to be no drones. The real difficulty lies in the adjustment of the work to the workers, and *vice versa*. A guild, well organized and properly conducted, is designed to accomplish this very thing.

No branch of guild work, perhaps, presents more practical difficulties than the interesting of the older boys and younger men in the Church, and the utilizing of their surplus energy and life in the cause of the Master. This is doubtless the reason why many an anxious parent and distracted rector are despairingly voicing the cry: "What shall we do with the boys?" This is the very question which we propose to meet and answer. A word, first, of the importance of the work and of the pressing need in every parish of a guild for the boys.

THE NEED.

The vested choir has, to some degree, met this need. The Church has been and is daily reaping a rich harvest from a return to the old, well-proven paths; but, for obvious reasons, the boy choir does not and cannot satisfactorily meet the want of some agency to attract and interest as well as instruct all the boys of the parish. The choir is limited in numbers; and further, at the most critical period of a boy's life, he is deprived of whatever spiritual benefit is to be had from his connection with the Church through it. In many instances a reaction takes place. The now voiceless boy feels that he has no place in the Church, and he stays at home or on the streets. It is humiliating to take one's place in the pews after several years of service in the choir stalls. The Church, he thinks, does not want him, nor will it need him for many years in any department of its work. From sheer neglect his love grows cold. He wanders away, and, when he has become older, his habits have been formed. One of these is to stay away from church. A boys' guild is needed for this, if for no other, purpose: to supplement the choir as a means of inciting and retaining in the choristers a permanent interest in the Church and religion.

But there is another and more cogent argument that might well be urged. In answering the question: How are the men to be reached, how are they to be aroused to a sense of their duty to God and His Church? we would say: Hold on to the boys. The importance of this work cannot be over-estimated. Here, as elsewhere, an ounce of prevention in the form of an effective guild is worth many pounds of cure in the shape of desperate efforts to reclaim the hardened sinners. Energy, time, money, spent in endearing the Church and the eternal truths for which she stands, to the boys, and in moulding their growing, pliable natures, by Churchly ways and the Catholic Faith, will not be spent in vain. That a boys' guild, such as we have in mind, will be a powerful auxiliary in the work of filling our churches with men, needs no proof;

for the very object of such work is to keep the young prodigals at home in the Church, and to save them from the bitter experience of a temporary or permanent exile in a foreign land—the irreligious world of to-day. We need such a guild then, to attract, interest, and retain all the youths of the parish actively at work for the Church, and to guard them from falling into loose habits and a settled neglect of their religious duties.

(To be continued.)

CHRIST WITH THE SILVER TRUMPET.

A BIBLE STUDY.

BY SISTER BERTHA.

"The Lord spake unto Moses, saying, Make thee two trumpets of silver that thou mayst use them. . . . If ye go to war in your land against the enemy that oppresses thee, then shall ye blow with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. . . . Also in the days of your gladness ye shall blow with the trumpets. Thou shalt cause the trumpet of the jubilee to sound. . . . in the day of atonement shall ye make the trumpet sound throughout all your land." "The Spirit of the Lord God is upon me, because the Lord God hath anointed me to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." "The proclaiming of perfect liberty to the bound, and the year of acceptance with Jehovah, is a manifest allusion to the proclaiming of the year of jubilee by sound of the trumpet, and our Saviour, by applying this text to Himself, plainly declares the typical design of that institution."

Strong, beautiful and majestic, stands the figure of our Redeemer with the silver trumpet in His hand, blending the Old and New Testaments in one. Lifegiving are the tones with which He proclaims, like His great antitype, Moses, freedom from bondage, and the great Sabbath rest of His jubilee. "He hath looked down from His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death, and to deliver those who through fear of death were all their lifetime subject to bondage, such as sit in darkness and the shadow of death, being fast bound in affliction and iron." "So He came Himself and brought them out of darkness and the shadow of death and brake their bonds in sunder." Clear the silvery tones ring through the land: "The day of vengeance is in my heart and the year of my redeemed has come." "By the blood of thy covenant I have sent forth thy prisoners." "Turn ye to the stronghold, ye prisoners of hope," for "the Lord shall blow the trumpet!" "And so shall all Israel be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "If the Son shall make you free, then shall ye be free indeed."

Down through the ages sound the tones of the silver trumpet, distinct as when first it sounded in Judea. Over each life the Saviour stands and proclaims: "Sin shall not have dominion over you," and the slave burdened with the shackles of sin's bondage, and the fear of death, rises up and goes out in this year of jubilee, "the Lord's freeman," free with the glorious liberty of the sons of God. Like the sweet tones of a bell rings the sound again: "Come unto me and I will give you rest," and the year of jubilee with its Sabbath rest is entered. It need never end, as did that of old, for He hath obtained eternal redemption for us, and the "rest that remaineth for the people of God" is forever.

But a note of warning blends with the notes of hope and peace. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," for "ye have been called unto liberty." "The word jubilee, from the Hebrew *jobel*, means the joy-

ful clangor of trumpets by which the year of jubilee was announced." Joyful indeed is the sound of that trumpet which announces to us the manumission of slaves, and the Sabbath rest. "For the Lord God shall blow the trumpet," and "blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance." "The Lord hath anointed me to proclaim the fear of the Lord," and so the Redeemer takes the silver trumpet in His hand and proclaims, "The last enemy to be destroyed is death." "I will redeem them from death." "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

Strong and clear comes again the proclamation: "I will ransom them from the power of the grave; O death, I will be thy plagues, O grave, I will be thy destruction." "Death is swallowed up in victory." "For the Lord Himself shall descend from heaven with a shout, . . . and with the trump of God, and the dead in Christ shall rise first . . . so shall we be ever with the Lord." "It shall come to pass in that day that ye shall be gathered one by one, O ye children of Israel, and it shall come to pass in that day that the great trumpet shall be blown, and they shall worship the Lord in the holy mount at Jerusalem." "The year of my redeemed hath come." "I have redeemed thee," proclaims the trumpet. "Sing, O heavens, for the Lord hath done it. Shout, ye lower parts of the earth. Break forth into singing, O ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified Himself in Israel." "And the seventh angel sounded the last, long, triumphant blast, and there were great voices in heaven saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever.'"

As we see our Deliverer standing with the trumpet raised to his lips, let us fall low before Him, and with adoring love exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

LETTERS TO THE EDITOR.

ST. FAITH'S SCHOOL.

To the Editor of The Living Church:

Knowing your paper goes into so many homes, where if the work we are carrying on were known, it might be of service, I venture to ask for a little place in your columns for St. Faith's School, which is intended for children of gentle birth, who have so little of this world's goods, that it would be impossible for them to obtain an education at our well-known schools. We offer our pupils a refined home, careful training and teaching, and we try to give them a plain, English education, music, and elocution, and fit them to take positions which will make them self-supporting in the future. For some time we have felt the need of such a work. It was begun last autumn with no capital but the proceeds of the story recently in your paper, ["Virginia Dare"]. The work has been so prosperous through the winter months, that we have been enabled to move the school from the quaint little one-story-and-a-half farmhouse, to one of the old residences of Saratoga, which stands in a grove of forest oaks, with woods, orchards, and meadows adjoining, yet near enough to the town to hear the church bells. As the teaching is a labor of love, we are able to place the tuition at a nominal sum. The present home received its benediction on Ascension Day, and children are to be received during the summer. To any one to whom our work would be an assistance, we will gladly communicate further.

MISS SHACKELFORD,

St. Faith's School, Saratoga Springs, N. Y.

THE EPISCOPAL PREROGATIVE.

To the Editor of The Living Church:

I do not wish to be understood as disposed to attack the Standing Committees on either side of the case now in question. The mistake they may have made in deciding either for or against the Massachusetts Bishop-

nominate, on grounds touching his soundness, has doubtless, in most cases, been a natural and honest one. Too much has either been done or tolerated among us, which was calculated to lead them to suppose that to be not only their right, but also their duty. That it is neither, I cannot but believe to be fully demonstrable. But that is not the point I wish to make here. I only purpose to call attention to the evil results which are following this mistake, and to suggest the disaster which it must finally occasion. The general public, as any one can see, are already accepting the decision of the Standing Committees as definitive of the faith and order of the Church concerning the grave matters in question. They are also coming to believe in the right to influence, if not control, the judgment of the Standing Committees by a popular outcry, both inside and outside of the Church. Furthermore, the judgment of the Standing Committees, in the exercise of this mistakenly-assumed prerogative, especially as re-enforced by the popular demand, is seized upon as a means of influencing, if not over-awing, the House of Bishops so as to secure their assent.

Now, if this is to go on, must it not practically result in an absolute inversion of the cardinal provision of the Church for the presentation of our faith, order, and worship? Will it not take away from the Episcopate that one supreme function, and lodge it in the hands, not merely of the Standing Committees, not merely of the general laity, but practically even of an excited populace? The question, then, before the bishops is something more and graver than simply that of determining whether or not their action shall, or shall not, result in a virtual lowering of the apostolic claims of their order. It is rather, as it seems to me, whether or not it shall amount to a surrender of their supreme right to stand for the Church and before the world, as the conservators of "the Faith once delivered to the saints."

FRED'K. S. JEWELL.

WHO ELECT OUR BISHOPS?

To the Editor of The Living Church:

In connection with a recent election my attention has been drawn anew to the importance of having a law in all the dioceses that the delegates to the conventions shall be communicants in the Episcopal Church, persons who have been baptized and confirmed.

One of the delegates who assisted in the election in Massachusetts, I found to be an old friend of mine, who was a Congregationalist the last time I saw him. In surprise I inquired of his family, whether he had become an Episcopalian. Their answer was that he had taken to going to the Episcopal church lately and had been made a vestryman and then sent as a delegate to the convention, but that he had never been confirmed. It occurs to me to wonder how many more of the delegates were not "Episcopalians."

I happen to know of another case years ago where a delegate (not in Massachusetts), turned out not even to have been baptized. He had been brought up a Baptist, but had been going for some years to the Episcopal church, and so no one had thought to inquire into the matter of his Baptism.

If we continue in this way, are we to end in having our Church governed and our bishops elected by persons who not only are not instructed in the ways of the Church, but who have not even formally united themselves with us? It seems to me that we are neither wise as serpents, nor harmless as doves in permitting it.

INQUIRING LAYMAN.

Boston.

WILL THE BISHOPS CONSENT?

To the Editor of The Living Church:

I am the last man in the world to censure the conduct of a journal, but I fear you cut off letters respecting the Massachusetts episcopate, almost too soon. Ordinarily we gain what we desire by waiting, but here is a crisis that won't bear temporizing. Already a majority of the Standing Committees have assented to the nomination of Dr. Brooks, and now the bishops are pon-

dering. Bishops are but men and are moved by the same springs that move other men. If they knew the deep hostility that is felt by a large portion of the laity, to this elevation, they would hesitate long before consenting.

Of course, I can speak only for myself, and of my own feelings, but I can but think that these last are shared by a great multitude. The effect of the assent of the bishops will be to deaden my interest in the Church, if not to persuade me that some other branch of the Church Catholic has possibly preserved the Faith better than ours has. The mere fact that any one diocese should nominate a man with such views as are openly held by Dr. Brooks, is by no means unbearable, but that a majority of the bishops should assent to such a selection and thereby raise to their order a man who instead of driving strange doctrines from the Church and calling upon others to do the same, will be fraternizing with schismatics and heretics, and giving them all the encouragement in his power, would be unbearable.

I apologize for occupying your time, but I am an old man and the straining of the ties that have bound me to the Church for over sixty years, is very painful.

B. C.

HAS THE CHURCH TAUGHT LIES?

To the Editor of The Living Church:

Your selections and leaders are grand concerning this question of the Massachusetts' election. Permit a layman of 64 years of age, 20 years in this Church after connection with Dissenters, to write a few lines. The question is one of truth or falsehood. If false, the Church must come down from its high claims of 1900 years, get down on its knees before Almighty God and tell the world: "We have been teaching you a lie all these ages." If it has been teaching the truth (which God defend) it cannot yield to popular clamor; its very existence is at stake in this. This is no time for equivocation. The Church by its action must and will proclaim the truth.

F. W. BASSANO.

Paris, Texas.

OPINIONS OF THE PRESS.

The Standard and The Church.

ROMANIZING GERMS.—It is very difficult to make some people see a point in controversy, no matter how well taken, if they do not want to see it. The point which we wished to make with the Reformed Episcopal paper, and which it will not see, is this: Starting out with the theory that all the ritualistic and sacramental errors which they deplored were thoroughly entrenched and inherent in the old Prayer Book, these brethren separated themselves from us, and set themselves the task of making a manual of worship, in which not one little iota of a "Romanizing germ" should be left. And now it turns out that, notwithstanding all their labor and trouble, these dreadful "germs" are springing up into new life in this new and virgin soil, so that one candid correspondent of that paper assures us he has found more real ritualism in his own Reformed parish, than he had ever seen in all the parishes of the old Church, with which he had been connected for seventeen years, and he specifies abundant illustrations of the fact. Now if such things are done in this very green tree, what is to be expected when it gets to be very dry? We submit that the point was well taken.

Church Bells.

THE ENCYCLICAL.—An encyclical letter from the Pope to the archbishops and bishops of the Catholic world has just been published, and has been translated for circulation in England. The subject is the condition of labor. The main drift of its contents appears to be to lay down the duties of rich and poor to one another, and to determine how far they can be enforced by the law, and how far they must be left to the persuasive sanctions of religion. That these very difficult questions are handled with success it would indeed be difficult to say. The letter has, nevertheless, a value of its own. It abounds with incidental

remarks deserving attention, and it breathes throughout a spirit of Christian charity and general good-will. The Bishop of Rome evidently sees the elements of a conflict—and a very severe one—between the capitalist and the laborer. He attempts to interpose a moderating hand. Now it is, as *The Times* says, "in the domain of religion that the Pope has an admitted right to be heard. When he treats of political economy and of the limits of wise State interference with individual rights and liberties, he comes down into the common arena, and can command no more respect than the intrinsic worth of his arguments and remarks demands. On religion he speaks as an expert. On politics and political economy he can claim no title to infallibility even from members of his own Church." Some of the details given in the Encyclical are of undoubted interest. Sunday must be observed as a day of rest. Daily labor must not be too long, and it must be shorter for quarrymen and miners than for most other working classes. Women and children must be looked after with especial care, and must not be set to work of a kind for which they are unsuited. With those to whom the letter is specially addressed it will, of course, carry great weight. To ourselves, it is an interesting instance of the prominence which social and economic questions have reached, seeing that the head of the Roman Church deems it to be his duty to speak authoritatively upon them to the widely-scattered members of his flock.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyer, Gen. West- Agent 204 Clark Street, Chicago, Ill.

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SUMMER DRINKS.

TEMPERANCE drinks have so greatly advanced in popular favor, that the bibulous-inclined are turning their attention to home beverages more than ever. Lemonade and orangeade are still "the old stand-bys," but the resources of modern house-keeping are great. Lucent syrups of the grape, cherry, pineapple, strawberry, tamarind, and, in fact, all the home fruits, when properly prepared, make refreshing and healthy beverages. The fruit should be hand-crushed in a wooden squeezer—metal is apt to taint the juice. The skins and pulps should then be mixed with the juice and plenty of sugar and covered with pounded ice. By the time the ice has melted, the full strength of the fruit will have been extracted, and then the mass should be strained through a piece of cheesecloth, and set in an ice pail until wanted. Care should be taken, however, never to mix fruits. Strawberries and raspberries will not blend with currants—old cook books to the contrary notwithstanding. The juice of pressed fruit with, what in wine countries is known as the "must" from grapes, is the drink of all others for this season. Nothing is more beneficial than must. It revives the nerves and stimulates the brain, while the pure blood-making substances in its particles renew the wasted tissues of the body.

CLARET CUP is one of the most popular, and perhaps one of the most wholesome, drinks, and the housewife may compound it as follows: Slice three or four inches of cucumber, peel and cut the slices across. Do the same with a lemon or two, or an orange; a teaspoonful of lump sugar should be wetted with water. Place these ingredients in a jar, and pour a bottle of La Rosa Zinfandel or Thurber's Red Zinfandel claret over them; stir well with a wooden spoon, crushing the various items, and leave it for two hours. Then, after a final stir, pour it off through a wine strainer. Divide it, and add another bottle of claret to one half. Cut a slice of lemon very thin, cut several strawberries in half, and at the last, add two bottles of soda-water, or one bottle and a tumblerful of ice; but it is more wholesome to have the wine and soda-water thoroughly cool, still, the ice makes a pleasant "clink, clink" in the jar. The second half of the flavored claret is ready for another brew, which will doubtless be demanded. Raspberries can be used instead of strawberries. Another simple claret cup can be made thus: One bottle of claret, one bottle of aerated lemonade, one teaspoonful of strawberry jam, sugar to taste, a leaf or two of mint, and some ice and a little fresh lemon juice. In apportioning the soda-water, attention must be paid to the quality of the claret. Hygeia water or Bowden Lithia Springs water can be used in the place of plain soda-water.

CIDER CUP is also very popular; but cider varies greatly in quality, some being so sweet as to require no sugar, like the American champagne cider, to which it seems quite unnecessary to add anything but a bottle of soda-water to render it perfect. Hard cider, however, demands some additions to make the "cup" palatable. To do this, the following may be recommended: A quart of cider, half pound of lump sugar, a tablespoonful of marmalade; let it stand and then strain it off; add a bottle of soda-water and flowers of the borage—renowned in the old saw for being a giver of courage. Apple drink: Slice some rather sour apples and pour boiling water on them. Pour off when cold, strain, add lump sugar and a little lemon peel.

SHAM CHAMPAGNE.—1 ounce of tartaric acid, 1 ounce ginger root, 2½ gallons water, 1 good-sized lemon, 1½ pounds white sugar, 1 gill yeast. Slice lemon, bruise sugar, and mix all, except yeast; boil the water and pour on, letting it stand till cooled to blood heat. Add the yeast and stand in the sun one day. Bottle at night, tying the corks. In two days it may be used.

LEMONADE SYRUP.—With one pound of lump sugar rasp the yellow rind of six lemons. Moisten the sugar with as much water as it will absorb, and boil it to a clear syrup. Add the juice of twelve lemons, stirring it in well beside the fire, but do not let it boil any more. Bottle the syrup at once and cork it when cold. Mix a little of this syrup with cold water when lemonade is wanted.

LEMON SYRUP.—Five medium-sized lemons, grate off the outer yellow layer of the peel only; rub the grated part with three or four ounces of sugar and let it stand two hours. To this add the juice of lemon and citric acid one ounce. Syrup q. s. add six ounces.

LEMON HONEYCOMB.—Place the sweetened juice of a large lemon or two small ones in the dish in which the dessert is to be served. Beat the white of an egg into a pint of rich cream, and remove to the surface of lemon juice as fast as whisked. Serve with sponge cake. A little bright colored jelly on the snowy whiteness enhances the attractiveness of the dish.

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